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Presbyterian Church in the
U.S.A. Synod of New York.
Minutes of the ... annual
session of the Synod of New
1908-1917

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MINUTES

OF THE

THIRTY-FIRST ANNUAL SESSION

OF THE

SYNOD OF NEW YORK

HELD AT THE FIRST PRESBYTERIAN CHURCH
OF GOUVERNEUR

OCTOBER 15-17, A. D., 1912

WITH AN APPENDIX

PRINTED BY ORDER OF THE SYNOD
under the direction of the Stated Clerk

GENEVA, N. Y.
PRESS OF W. F. HUMPHREY
1912

THE OFFICERS OF THE SYNOD

MODERATOR.

Rev. Henry Ward, D.D., Buffalo.

STATED CLERK.

Rev. J. Wilford Jacks, D.D., Geneva.

PERMANENT CLERK.

Rev. Daniel A. Ferguson, D.D., Hammond.

TREASURER.

John T. D. Blackburn, Esq., 108 North Pearl St., Albany.

TEMPORARY CLERKS.

Rev. Frank W. Townsend, Richfield Springs.

Rev. George H. Feltus, Elmhurst.

GENERAL SECRETARY AND TREASURER OF SYNODICAL MISSIONS.

Rev. George Fairlee, D.D., 186 Second Ave., Troy.

THE SYNOD OF NEW YORK

A. D. 1912.

The required authority for the change of the place of meeting of 1912 having been secured in accordance with the rules of the General Assembly, the Synod of New York met in the First Presbyterian Church, Gouverneur, N. Y., on Tuesday, October 15th, 1912, at half past seven o'clock, P. M. and was opened with a sermon by the Moderator, Rev. Martin D. Kneeland, D.D., of the Presbytery of Boston, on the text, Proverbs 22:28, "Remove not the ancient landmark, which thy fathers have set."

After the sermon, the Synod was constituted with prayer. The Roll was called, and the following Ministers and Ruling Elders were found to be present as duly appointed delegates from the Presbyteries:

ROLL OF THE SYNOD

I. PRESBYTERY OF ALBANY.

Ministers.	*Ruling Elders.*
John H. Trussell,	Charles H. McCrevey,
Arthur T. Young,	Talmadge L. Parsons,
William C. Spicer,	John H. Parnell,
Edward R. James,	William S. Coates,
Frederick A. Gates.	John J. Barlow.

II. BINGHAMTON.

Louis M. Lawrence,	Theodore C. Thorpe,
Parke Richards,	Charles J. Fowler.
Paul R. Hoppe.	

III. BOSTON.

Martin D. Kneeland, D.D.

IV. BROOKLYN.

William I. Davenport, D.D.,
John J. MacDonald, D.D.,
Lynn P. Armstrong,
Sidney H. Barrett, S.T.D.,
John Barlow,
Robert J. Jensen,
John P. Stanziani.
Benjamin A. Everitt,
George P. Conard,
William A. Main,
William H. Umpleby,
William R. Richardson.

V. BUFFALO.

Henry Ward, D.D.,
Philetus T. Pockman, D.D.,
W. Closson McGarvey, (2),
George S. Swezey, (2),
Newton S. Methfessel,
Stanley U. Mock, (2).
Horace Briggs, Ph.D.,
John Lehman,
Edward H. Wahl.

VI. CAYUGA.

Grenville P. Sewall,
George B. Stewart, D.D.,
F. E. Swift,
Uri Clark,
Lewis S. Marvin.

VII. CHAMPLAIN.

Aaron W. Maddox,
T. Bertram Anderson.
James M. Sparks, (2),

VIII. CHEMUNG.

R. Lew Williams, D.D.,
Harry W. Smith.
Albert T. Abbey,
George L. Gray.

IX. CHILE.

X. COLUMBIA.

Christopher G. Hazard, D.D.

XI. EASTERN PERSIA.

XII. GENESEE.

Samuel D. Angel,
Theodore T. Hays.
Cyrus W. Chappel.

XIII. GENEVA.

George Nicholls,
Esta E. Grosh.
W. Harrison Beach.

XIV. HUDSON.

E. Van Dyke Wight, D.D.,
William B. Johnson, (2),
Elias M. Gehr,
Theophilus E. Montgomery.
Hon. Augustus Denniston,
Alexander Thompson, (2).

XV. LONG ISLAND

Jacob E. Mallman,
Arthur M. Elliot,
Frederick G. Beebe.
Edward H. Dayton,
Nathan T. Post,
Oliver B. Goldsmith.

XVI. LYONS.

Leon S. Lacey.
Harry G. Chapman.

XVII. NASSAU.

J. Jeffry Johnstone, Ph.D.,
George H. Feltus.
Thomas W. Albertson, (2),
Charles M. Bergen.

XVIII. NEW YORK.

George S. Payson, D.D., (2),
George S. Webster, D.D.,
William T. Elsing, D.D.,
Huie Kin,
Albert D. Gantz,
William H. Foulkes, D.D., (2),
Oliver P. Barnhill,
Harold S. Rambo, (2),
Frederick D. Niedermeyer,
Francesco Pirazzini.
Thomas A. Hay,
Louis L. Tribue, (2),
Joseph E. Messenger, M.D., (2),
P. J. Fleck,
R. L. Rees,
William B. Hills, D.D.S.,
John A. Park,
Charles H. Seymour, (2).

XIX. NIAGARA.

Albert Evans, D.D.,
Thomas Melvin,
Donald W. M. McClure.
A. W. Richmond,
W. E. Bigford.

XX. NORTH LAOS.

XXI. NORTH RIVER.

William G. Myles,
William H. Wilcox.
David Dempsey,
William Vande Water.

XXII. OTSEGO.

James H. Robinson, D.D.,
William H. Niles.
John A. Cowan.

XXIII. PORTO RICO.

XXIV. ROCHESTER.

Charles P. Coit, D.D.,
William A. Byrd,
Frank W. Hill,
Frederick J. Tower,
James L. Jewell,
Angus J. McMillan.
F. Stuart Gray,
Charles E. Pratt,
B. J. Vanderbelt,
James B. Given.

XXV. ST. LAWRENCE.

John F. Humphreys,
James Robertson,
Harvey E. Kilmer,
Frank B. Cowan.
LeRoy S. Hastings,
A. Clinton Miller,
Percy J. Parlow,
Henry Eager.

XXVI. SIAM.

XXVII. STEUBEN.

Joel C. Glover,
William F. Colclough,
Aaron C. Stuart.
George H. Weatherby,
George Fay.

XXVIII. SYRACUSE.

J. Paul Shelley,
Walter R. Ferris,
Harry V. Bonner,
Kenneth B. Welles.
M. E. Barlow,
John T. Roberts, (2),
Isaac A. Share.

XXIX. TROY.

George Fairlee, D.D.,
Arthur H. Allen.
William Hamilton.

XXX. UTICA.

Frank W. Townsend,
Ralph W. Brokaw, D.D.,
George C. Frost,
Benjamin B. Knapp,
Arthur J. Dean.
Elbridge R. Adams,
Russell Kilbourn.

XXXI. WESTCHESTER.

Robert P. Gibson,
Charles S. Lane,
Murray H. Gardner,
Arthur C. McMillan,
Lewis G. Leary, Ph.D.
Ralph E. Prime, LL.D.,
Orson W. Sloat,
William Smellie,
Thomas F. Hill, (2),
Nathan R. Bushnell.

Rev. Henry Ward, D.D., of the Presbytery of Buffalo was chosen Moderator and was duly inducted into office.

Rev. Frank W. Townsend of the Presbytery of Utica and Rev. George H. Feltus of the Presbytery of Nassau were chosen Temporary Clerks.

Rev. William F. Skinner, chairman of the Committee of Arrangements extended a hearty welcome to the members of the Synod

and recommended the printed program as the order of procedure of the meeting, subject to such changes as might be necessary. It was so ordered.

Synod then adjourned until nine o'clock, Wednesday morning. Closed with prayer.

WEDNESDAY, October 16, 9 o'clock, A. M.

The Synod met and spent half an hour in devotional exercises. After prayer, business was resumed.

The Roll was called and delegates not previously enrolled, marked (2), were reported present.

The Minutes of yesterday's Session were read and approved.

The Moderator announced the following Standing Committees:

STANDING COMMITTEES.

1. Bills and Overtures:

Ministers—Martin D. Kneeland, Charles S. Lane, Christopher G. Hazard, E. Van Dyke Wight, Albert Evans, George Nicholls, Frank B. Cowan, William T. Elsing.

Elders—M. E. Barlow, William B. Hills, William A. Main, Charles J. Fowler, Charles H. McCreyey, Edward H. Dayton, David Dempsey.

2. Judicial Business:

Ministers—James H. Robinson, George S. Webster, Philetus T. Pockman, Ralph W. Brokaw, Frederick J. Tower, J. Jeffry Johnstone, Arthur C. McMillan, Samuel D. Angel.

Elders—Horace Briggs, Percy J. Parlow, F. Stuart Gray, A. W. Richmond, George H. Weatherby, Orson W. Sloat, Elbridge R. Adams.

3. Minutes of the General Assembly:

Elders—Ralph E. Prime, John A. Cowan.

Ministers—James Robertson, John H. Trussell, James L. Jewell.

4. Finance:

Elders—Augustus Denniston, W. Harrison Beach, Charles E. Pratt, Albert T. Abbey, Henry Eager.

5. Leave of Absence:

Ministers—William H. Niles, Louis M. Lawrence, Elias M. Gehr, Jacob E. Mallman, Thomas Melvin.

Elders—William Smellie, Edward H. Wahl, John H. Parnell, Lewis S. Marvin.

6. Nomination of Visitors to Colleges and Seminaries:

Ministers—Walter R. Ferris, Frank W. Hill, George S. Swezey, Arthur T. Young, Paul R. Hoppe.

Elders—Uri Clark, Theodore C. Thorpe, P. J. Fleck, W. E. Bigford.

7. Nomination of Woman's Committee on Home Missions:

Ministers—Grenville P. Sewall, Newton S. Methfessel, George Fairlee, Harvey E. Kilmer, William H. Wilcox.

Elders—Russell Kilbourn, Nathan R. Bushnell, William S. Coats, William H. Umpleby.

8. Nominations of Trustees of Synod:

Ministers—R. Lew Williams, Murray H. Gardner, Arthur J. Dean, W. Closson McGarvey, William F. Colclough.

Elders—James B. Given, Harry G. Chapman, R. L. Rees, Cyrus W. Chappel.

9. Committee to Collate Reports on the Records of the Presbyteries:

Ministers—William C. Spicer, Sidney H. Barrett, Frederick G. Beebe.

Elders—F. E. Swift, George L. Gray.

10. Committee to Nominate the Standing Committees of Synod:

Ministers—Charles P. Coit, Joel C. Glover, William G. Myles.

Elders—A. Clinton Miller, Oliver B. Goldsmith.

ON THE RECORDS OF THE PRESBYTERIES.

1. Albany: *Ministers*—Esta E. Grosh, Francisco Pirazzini; *Elder*—LeRoy S. Hastings.

2. Binghamton: *Ministers*—Frederick A. Gates, Huie Kin; *Elder*—Talmadge L. Parsons.

3. Boston: *Ministers*—Albert D. Gantz, George Nicholls; *Elder*—John A. Park.

4. Brooklyn: *Ministers*—Oliver P. Barnhill, Frederick D. Niedermeyer; *Elder*—Nathan T. Post.

5. Buffalo: *Ministers*—Arthur H. Allen, George H. Feltus; *Elder*—R. L. Rees.

6. Cayuga: *Ministers*—Thomas Melvin, Leon S. Lacey; *Elder*—Harry G. Chapman.

7. Champlain: *Ministers*—Louis M. Lawrence, John P. Stanziani; *Elder*—William S. Coats.

8. Chemung: *Ministers*—Arthur C. McMillan, Aaron C. Stuart; *Elder*—B. J. Vanderbelt.

9. Chile: (No records).

10. Columbia: *Ministers*—John F. Humphreys, William F. Colclough; *Elder*—George H. Weatherby.

11. Eastern Persia: *Ministers*—Arthur J. Dean, Kenneth B. Welles; *Elder*—Russell Kilbourn.

12. Genesee: *Ministers*—Arthur C. McMillan, Harry V. Bonner; *Elder*—William Smellie.

13. Geneva: *Ministers*—Joel C. Glover, R. Lew Williams; *Elder*—Charles J. Fowler.

14. Hudson: *Ministers*—George B. Stewart, Arthur T. Young; *Elder*—John J. Barlow.

15. Long Island: *Ministers*—Walter R. Ferris, Frederick A. Gates; *Elder*—Orson W. Sloat.

16. Lyons: *Ministers*—Lewis G. Leary, George C. Frost; *Elder*—John H. Parnell.

17. Nassau: *Ministers*—Parke Richards, Donald W. M. McClure; *Elder*—A. W. Richmond.

18. New York: *Ministers*—Edward R. James, Theophilus E. Montgomery; *Elder*—John J. Barlow.

19. Niagara: *Ministers*—Frank W. Townsend, Robert J. Jensen; *Elder*—Charles H. McCrevey.

20. North Laos: (No records).

21. North River: *Ministers*—Lynn P. Armstrong, Grenville P. Sewall; *Elder*—William R. Richardson.

22. Otsego: *Ministers*—Christopher G. Hazard, Samuel D. Angel; *Elder*—Cyrus W. Chappel.

23. Porto Rico: *Ministers*—Theodore T. Hays, T. Bertram Anderson; *Elder*—Harry G. Chapman.

24. Rochester: *Ministers*—Aaron W. Maddox, William H. Wilcox; *Elder*—Albert T. Abbey.

25. St. Lawrence: *Ministers*—W. Closson McGarvey, Frederick G. Beebe; *Elder*—Joseph E. Messenger.

26. Siam: (No records).

27. Steuben: *Ministers*—George C. Frost, Harry V. Bonner; *Elder*—Elbridge R. Adams.

28. Syracuse: *Ministers*—William F. Colclough, William I. Davenport; *Elder*—George H. Weatherby.

29. Troy: *Ministers*—William A. Byrd, William H. Niles; *Elder*—James B. Given.

30. Utica: *Ministers*—Robert P. Gibson, Arthur M. Elliot; *Elder*—William Vande Water.

31. Westchester: *Ministers*—Benjamin B. Knapp, John Barlow; *Elder*—Isaac A. Share.

The Committee on the Proposed Synod of New England offered the following report:

The request to the General Assembly that the Presbyterian churches of New England be separated from the Synod of New York and constituted into a Synod was unanimously and heartily adopted. The 22d of October, 1912 was the date fixed for constituting the new Synod, which was to consist of four Presbyteries, viz.: Boston, Connecticut Valley, Newburyport and Providence.

The General Assembly also ordered:

"That all financial adjustments that may be necessary in connection with the erection of the Synod of New England be left with the Stated Clerks of the Synods of New York and New England."

The report was accepted and the entire matter together with the question of the examination of the Minutes of Boston Presbytery was referred to the Committee on Judicial Business.

The Committee appointed in October, 1911, to represent the Synod in the General Assembly and defend the action of the Synod on the Complaint of Rev. Edward Eells, offered the following report which was accepted:

All three members of the committee attended the meeting of the General Assembly in May, 1912 at Louisville, Ky. The complainant was also in attendance. The complaint of the Rev. Edward Eells against the action of the Synod was presented, and was referred to the Judicial Committee of the Assembly. So far as we are informed, neither party was called for or heard by the Judicial Committee. That Committee examined the papers, and failed to find in the complaint any reason stated therein therefor, and reported to the Assembly that "as no reason for the complaint is given therein, it is recommended that no action be taken," and the report was adopted by the Assembly. It is to be observed that the Book of Discipline requires that a complaint must be in writing, with the reasons therefor. It can scarcely be said that a complaint, which, as in this case, failed to state as reasons, anything except only how the action of Synod operated to his injury, does not in fact state any reason why the Synod erred in its action which was complained of. Every action which results in not satisfying the mistaken demands of a litigant must operate in some way to the conceived injury of the complainant, which was as far as the complaint by Rev. Edward Eells against Synod went. That which is really required by the Book of Discipline, is that the complaint must state as reasons something tending to show that the action complained of was erroneous, which the complaint in question clearly failed to state. Hence the action of the General Assembly was clearly right in refusing to take any action on the complaint. It was equivalent to finding the papers not in order.

The Committee on Divorce and Re-Marriage appointed at the Synod last year (Minutes of Synod, 1911, pages 42–43) presented the following report:

The appointment of your Committee followed close upon the adoption by Synod of a declaration of this Synod, (1) as opposed to a uniform divorce law for all of our country, and (2) favoring the adoption by the several states of statutes making void the marriage of divorced persons forbidden by the law of any state or by the valid decree of any Court to remarry, and making such marriage criminal.

The members of the Committee are somewhat far separated by distance of residence and meetings have been impracticable. The Committee held one meeting, however, in the City of New York and in pursuance of the conference held at that meeting, a bill was prepared in harmony with the sentiment ex-

pressed by the Synod in its action, and was introduced into the legislature of the State of New York. If that bill had been enacted it would have been an entering wedge for a reformation on the subject of remarriage of divorced persons. In effect, it made void in the State of New York any marriage where one of the parties thereto was a divorced person forbidden by the law of the state of his or her residence or the state in which the divorce was obtained, to remarry or forbidden to remain by the decree of the court adjudging the divorce, to remarry, and making criminal the act of any such divorced person in contracting any such remarriage. We are persuaded that such reformation being of relation to the domestic relations of the inhabitants and citizens of the state as distinguished from the nation and the subject being peculiarly a matter which belongs to the state and not to the nation, is susceptible of being commenced and forwarded by securing such legislation in one state, and followed by the adoption of the same legislation in the other states. The law of the several states is not uniform. In many of the states remarriage of the guilty person divorced for adultery or because of adultery is forbidden by such inhibition to make a new contract of marriage but such inhibition has no extra territorial effect and applies only within the same state; and the guilty person can go over into another state and marry, and remarriage there is valid, notwithstanding it would not be valid if contracted in the state where the divorce was obtained, and by a familiar provision of the Constitution of the United States every state being required to recognize contracts valid in the state where the contract is made. Hence the parties could return again to their former residence and their own state would be compelled to recognize the validity of the marriage. Such a statute as was proposed, adopted in all of the states would make void everywhere such remarriage and would thus accomplish and materialize the reformation sought.

The subject being so new and the remedy so radical and so pointed to break up a common evil practice that, although hearings were had before committees of the legislature, the bill was not enacted, but the subject has become thus brought to the front and the future may develop.

Happily your Committee, in what they did, did not assume that the Synod had directed what they did, and the most that was claimed before the legislature or elsewhere was that the principle involved and advocated by the bill was the principle that had been approved by the Synod.

This failure to inject the Synod itself before the legislature, was fortunate and happy, in view of what has since taken place in the General Assembly and to which we now call attention.

At the 124th General Assembly of the Presbyterian Church of the United States of America, sitting in Louisville, Kentucky, in May, 1912, a judicial case was decided. A Presbytery in the Synod of Indiana had appointed representatives of the Presbytery in the Anti-Saloon League organization. A complaint against that action was made to the Synod of Indiana, which Synod by its action, approved the action of the Presbytery and a complaint was then made to the General Assembly by a minister and member of the Synod of Indiana, complaining against the Synod on account of that action and the General Assembly referred the matter for trial to the permanent Judicial Commission, which Judicial

Commission reported its judgment which became the judgment of the Assembly (minutes p. 179) reversing the action of the Synod and sustaining the complaint of the complainant on the ground that the matter was not "ecclesiastical" and that our judicatories are all forbidden to issue or handle a non-ecclesiastical matter. This action of the Assembly was later again emphasized (minutes p. 275) by the exceptions of the Assembly in the approval of the minutes of five Synods and the disapproval of those records for the same reason as stated in the judicial case.

The proposition, impossible for the committee to decide, is now up to the Synod to decide, whether this matter of divorce and remarriage is not more or less non-ecclesiastical, or how far a judicatory of the church may go in such matters without handling a non-ecclesiastical matter and thus violating the constitution. We are not attempting to decide it at all, but if it be a non-ecclesiastical matter, it may very well be that Synod should go no further and should discharge its committee.

Among all the Protestant churches and we believe also among the mass of American Roman Catholics the right of the state to make laws and to execute laws relating to marriage and divorce is admitted, and the interference of any church with that subject is resented. We believe it to be a matter of history that there never was a ceremonial or so-called church or religious marriage contracted or celebrated prior to the middle ages when the church usurped a power which had no scriptural foundation and was in direct antagonism to the right of the state. Prior to that time marriage was a simple civil contract. It related to society. The best interests of such was committed to the state. Wherever we read of the fact of marriage in the Scripture, it was accomplished and became a fact by simple agreement of the parties. The case of Isaac and Rebecca is a fair illustration of all that ever took place in the formation of a marriage, so far as the scripture discloses or records and there was no ceremony so far as the record shows, but simply the agreement of the parties. The usurpation of the church is responsible for the church or ceremonial marriage. We are persuaded that where the Lord Jesus used marriage as a symbol or to teach a truth He used it in the same way in which He used other existing institutions to teach a lesson, as for instance, his use of the word "kingdom" which was the common form of rule known to the people to whom he spake. There are many countries to-day beside our own in which the civil marriage is the one recognized by the law of the land, and in some of them the civil marriage is required separate and distinct and apart from every form of ceremonial marriage or church marriage, and whether any church or ceremonial marriage takes place or not, as for instance, France, Germany, Switzerland, Italy, Holland and Belgium. England recognizes only a civil marriage whether with or without ceremony or church.

These thoughts are thrown out that the subjects in hand, if deemed important, may be made a matter of study, and all is important perhaps in determining whether this subject committed to your committee is ecclesiastical or non-ecclesiastical under our standards. We recommend on our part no resolution or action, but we do suggest that if it is on its face non-ecclesiastical that the committee be discharged and that Presbyterians, not as representing the Synod, but as members of the Presbyterian body at large, be urged to forward legislation

in harmony with the principles stated in the action of Synod in October, 1911, or that if the way does not seem absolutely clear, then that the subject be referred to a wise committee to study and ascertain and advise Synod whether it be within the power of Synod, which involves determining whether it is handling an ecclesiastical matter or not.

The report was approved. The Committee was continued and the suggestions of the report were referred back to it for further consideration.

On the recommendation of the Stated Clerk, the following papers were referred to the Committee on Bills and Overtures:

1. An Overture from the Presbytery of Cayuga, asking that the meetings of the Synod should be made more inspiring for christian service.
2. An Overture from the Presbytery of Troy requesting that the Board of Home Missions be asked to grant five thousand dollars to the Synodical Home Mission Committee for work among foreign tongued people.
3. A Communication from the Sunday School Association of Otsego County relating to the kind of advertising in our Sabbath School publications.

The Committee of Visitors to Auburn Theological Seminary presented the following report which was accepted and its recommendations were adopted:

The Seminary merits a most favorable report. The spirit of the institution is notably fine; the men who occupy the chairs are able scholars, efficient teachers, and abundantly qualified to be the strong leaders of young men who are entering upon the ministry of the gospel of the Son of God. One cannot but be impressed by the earnest spirit of the student body. For the most part, they are men who have gained the Bachelor's degree. The undergraduates of Auburn impress one as being broadminded, up-to-date men, men who are the products of the best culture of the day, men who are looking clearly and bravely into the difficult but ever-challenging work of the ministry. It is a matter of common knowledge that the number of men in the Seminary at the present time is less than half what it was fifteen years ago. This fact is lamentable, but is no commentary upon Auburn Seminary, for the shrinkage in the number of candidates for the ministry is universal among the seminaries of all denominations. But it is a significant fact that during the same fifteen years, the faculty of Auburn has been doubled.

Auburn is doing its work under the disadvantage of the popularly accepted theory, that a theological seminary should be located in a city, or at least in close proximity to a great university. But Auburn is not apologizing for her position. She is proving in positive terms that her location is a valuable asset. So prominent an educator as Dr. Shailer Mathews has gone on record to the effect that Seminary work carried on in conjunction with University work is disadvantageous in both directions. The University student is dealing with

a subject; the Seminary student is being fitted for a profession. President Hibben of Princeton, who last year gave a series of lectures before the students of Auburn, stated that in the ten lectures especially prepared for seminary men, a theological student would get more than he could have obtained from a year's lectures prepared for the more general work of the university students. Thus the introduction of the special lectureship has definitely furnished to the Auburn men what some students have thought could be received only from some nearby university.

In reply to a popular demand for proximity to a great city where opportunities of the "social clinic" may be gained, Auburn states as a fundamental proposition that a student must be surrounded by an atmosphere congenial to study and meditation. Such an atmosphere is with greatest difficulty created and maintained amid the many distractions of city life. City attractions, even those apparently most stimulating to religious work and culture, often prove to be a student's distractions. But to meet this latest and most important branch of training in matters that relate to the social aspects of religion and the practical application of the gospel to the needs of men, the Seminary has provided Social Service Fellowships that are available for the summer vacation period of four months. A period of uninterrupted study, and a period of uninterrupted social investigation are thus guaranteed.

In still another line Auburn is seeking to provide her students with that which so many seek in larger cities. Noted American, English and Scotch preachers have been invited to the chapel pulpit, and in addition to the opportunity of profiting by hearing these notable preachers, the students have been enabled to come into intimate personal contact with them. This custom of having eight or ten ministers of international renown "in residence", in Auburn has proved most helpful and inspiring.

The Summer School was added two years ago to the regular work of the Seminary. The new departure was made possible through the generosity of a few friends of the Seminary, notably Mrs. Schauffler. That which was projected as an experiment, has been adopted as a permanent institution. This last summer the school was attended by fifty-five men, all of whom most heartily endorsed the enterprise and have gone on record as enthusiastic over the success that it has already attained. During the session of the Summer School, the Chairmen of the Synod's Committees on Sunday Schools and Young People's Societies, and of the Presbyterial Committees on the same departments, held a conference at Auburn. Out of this conference has come the suggestion that next year the Seminary provide a School for Laymen. In fact a formal resolution to this effect has been addressed to the officers of the Seminary, and some laymen, in keen anticipation of such a school, have sent in their applications for admission as students.

Thus the work enlarges; thus the sphere of Auburn's influence constantly widens. The spirit of the institution is constructive, progressive, serviceful. Her limitations are those that can be removed only through the increased generosity of her friends. The endowment of the Seminary is pitifully inadequate. She would move into greater areas of service, but financial limitations are in-

exorably set. The wonder is that so much is being done by the directors, the trustees and the faculty upon so slender a financial basis. She has caught the vision, she has responded to marching orders,—it is the business of the church to furnish the needed equipment.

The new Club House dining hall has been finished and the marked way in which it meets the social and other requirements of the students is ample justification of the demand for such a building. The Club House itself, of which the present dining hall shall constitute a part, is greatly needed at the present. Year by year the arguments for a gymnasium are multiplying. During the past season an entirely new system of plumbing has been installed in Morgan Hall, bringing that beautiful building strictly up-to-date with its modern appointments.

In closing its report the committee would submit the following resolutions:

1. That the Synod commend to all ministers within its bounds to annually present from the pulpit the claims upon our young men for the ministry of Christ and His Church, and that ministers be reminded of their privilege and opportunity of influencing the youth of the church toward active service in the ranks of the ministry.

2. That Synod commend to the ministers within its bounds the Summer School of Auburn Seminary.

3. That Synod heartily endorse any efforts that may be put forth toward the establishment at the Seminary, of a School for the Training of Laymen.

The Committee on Young People's Societies presented its report. The report was accepted and its recommendations were adopted.

We have experienced a remarkable change in the manner and method of our religious life as it finds expression in organized christianity. A half century since the children and youth had little to do with the church other than to be present at the appointed services accompanied by their parents; there was no organization inside or outside the church which sought to give them freedom of expression and activity; but within the past quarter of a century all this has changed so that it is indeed hard to keep in touch with all the various organizations and methods in vogue for interesting the young people of our day. Some of these movements have reached their zenith and are apparently declining, but other organizations are taking their place as, for example, the Boy Scout movement of the present year.

All of this is simply the manifestation of what has been called the mass movement. The souls of adults as well as children are greatly influenced by the crowd. There are three centers wherein the mass-movement finds expression, the home, the school, and the church. Before consciousness dawns in a child, it is already under the sway of family life. All that takes place in the home has its influence on the child. And when the child goes forth from home there is the family honor to be maintained, and he goes forth with certain controlling convictions. Likewise in the school we find that the "mass" has a power of which

many people are unmindful. There is such a thing as school spirit which must be dealt with or at least recognized by everyone who would do anything for the average pupil in our schools or colleges.

The church must recognize these tendencies if she is to do for the youth of our day anything that shall hold them together for the good of the church. Some say that Christian Endeavor has had its day and consequently our societies of Christian Endeavor and indeed all societies for the young, are apparently losing in force. Only about 35 per cent of our churches in this Synod have no organizations for the young people. This is most unfortunate. We are not doing our full duty if we are not making some provision for the young other than the Sunday School which is for all.

The young people's problem is a problem and thank God for it, and it is up to you and to me to give our best thought to the solution of it. If Christian Endeavor will not work, then something else will. The young people are anxious to do something, they simply need to be wisely directed. In the average church of this Synod there is no call for a multiplication of organizations in any one church, better to gather the young people into one or two societies and then work those societies; have something doing all the while. Your committee has been led to say so much because of the statistical report which we now present.

We have heard from all of the Presbyteries with the exception of Nassau which has made no response to our requests for information either this year or last year.

With the exception of the foreign Presbyteries, there are 887 churches in this Synod; 171,146 Sunday School members; 1,257 societies for young people in the churches which have reported to your committee, but there are 317 churches which have made no report or else have reported no organization for young people; the membership of these societies is 36,936, representing a gain over last year of 5,115, according to reports made this year; 1,456 have been added to the church on examination from among the young people. We call your attention to the fact that we have 134,210 more people in our Sunday Schools than we have in our societies of young people, which would indicate that a small proportion of the young people are organized in distinctive societies. The young people's societies have given to Home Missions $8,697.24, to Foreign Missions $8,750.90, to the Department of Young People's Work $540.93, to the other Boards $15,781.40, for the local church and self support $36,961.47. As compared with last year this represents a loss for Foreign Missions of $501.10, but a gain for Home Missions of $890.24.

This year 185 societies have study classes as against 140 last year, and 51 have adopted the Efficiency program as against 8 last year.

Our statistical report is more favorable than a year ago but it is far from what it should be.

We offer the following recommendations:

1. That the Permanent Committee on Young People's Societies be discontinued and that a committee be organized to take up the entire field of Religious Education in the Sunday School and the Young People's Societies, said committee to be designated Synod's Committee on Religious Education.

2. That we urge our Presbyteries to take a similar step.

3. That the Presbyterial Committees on Religious Education be requested to give greater attention to securing more accurate and complete reports to Synod's Committee on Religious Education.

The report of the Committee on Publication and Sunday School Work was presented and accepted and after an address by Rev. Alexander Henry, D.D., Secretary of the Board, the following recommendations of the report were adopted:

First of all let us record our heart-felt thanksgiving for the twenty-five years of telling work, which this Board has done along Missionary lines since 1887. It started off at that time with sixteen missionaries. It now has one hundred fifty-two missionaries and colporteurs. Tabulated results show that over 20,000 schools have been organized, into which over a million boys and girls have been gathered. Fifteen hundred churches have grown out of these schools and church property has been acquired amounting to over $1,000,000. The Board has three distinct lines of work: *educational*, *missionary* and *business*. Distinct and increasing emphasis is being laid upon educational work. If our young people are to be grounded in an intelligent faith, and qualified for strong leadership, this branch of the work must be pushed to the full limit of its possibilities. The General Assembly has provided for coöperation between the Board and its special committee on Religious Education. Also for the purpose of unifying this educational work for young people, the General Assembly advised that Presbyteries and Synod consider the propriety of merging their committees on Publication and Sunday School Work and on Young People's Societies into a single committee to be known as its Committee on Religious Education. This has been done in many Presbyteries and if Synod approves, will be done for this body at its current session. The central element in that efficiency for which we are crying out is to be found in plans for religious education which shall approximate in results the excellence and thoroughness of secular training.

Among missionary lines evangelistic services have been held on 840 occasions. One hundred six thousand families have been visited; 651 new schools have been organized, into which 30,000 scholars have been gathered. Out of schools previously established, 98 churches have been organized, 78 of them Presbyterian.

Nearly ten million pages of religious literature have been distributed by our colporteurs. These figures indicate in part the diligence and success of the Board along missionary lines. In the *business* department successful activity has marked the year, which success is briefly shown in sales of books, periodicals and lesson helps, amounting to nearly one million dollars, with net profits of thirty thousand dollars, two-thirds of which has been placed to the credit of the Boards' Missionary Department and one-third added to its working capital.

In the Young People's Department, progress is shown in the larger numbers enrolling for the summer conferences, in the influence of Rally day and Young Peoples' day, and in increased interest in education along definite lines conforming to outlined "Study courses."

Deep regret is felt on all hands that Mr. Gelston has been compelled to suspend his activities on account of ill health, but the work as planned will go on without interruption.

In conclusion your committee recommends: *First*, that Synod offer its congratulations to the Board on the splendid piece of history made during the period of twenty-five years just closed; *Second*, that it give its unqualified endorsement to all the Board's plans for the betterment of our Sabbath Schools by training classes and graded lessons; *Third*, that we emphasize the strong plea which the Board's record of work and its plans for the future make for the increased benefactions of the church.

The consideration of all resolutions on the subject of Religious Education was made the order of the day for tomorrow morning at 9.40 o'clock.

The report of the Committee on the Board of Education was presented and accepted. In connection with the report Rev. William H. Foulkes, D.D., addressed the Synod.

The report of the Treasurer of Synod was presented and referred to the Committee on Finance.

The report of the Trustees of Synod was received and accepted and is as follows:

Two meetings have been held during the year. The total invested funds of the Synod remain the same as last year.—October 1, 1912 invested funds this date $28,527.94
Cash in hands of Treasurer 130.51

Total $28,658.45

The income account is as follows:

Balance on hand, October 1, 1911	$ 133.62	
Income from investments	1,275.24	
		$ 1,406.86

Disbursements

Treasurer of Synodical Aid	$1,200.00	
Bond of Treasurer, etc	76.35	
Total		$ 1,276.35
Balance on hand		$ 130.51

The present officers are: Rev. Charles S. Lane, president; John T. D. Blackburn, secretary; Edwin T. Hanford, treasurer.

May 1, 1912 the trustees received a legacy of $5,000 from the executors of Catharine Roseboom deceased. This sum was left in trust for the Presybterian

Church of Cherry Valley, N. Y., the income from it to be paid semi-annually to the treasurer of that Church.

As this has been committed to the trustees for a specific purpose, they report it separately from the regular funds.

The following committee was appointed to advise with the Stated Clerk in the adjustment of financial matters between the Synod of New York and the Synod of New England: *Elders* Ralph E. Prime, Silas D. Brownell, Rush Taggart, Rev. Messrs. Jesse F. Forbes, and Edgar Whitaker Work.

After prayer recess was taken until 2 o'clock, P. M.

WEDNESDAY, October 16, 2 o'clock, P. M.

After prayer, business was resumed. A committee, consisting of Rev. Messrs. Christopher G. Hazard, Arthur H. Allen and Elder Augustus Denniston, was appointed to present a suitable minute in view of the death of a delegate to this body, Elder Ezra P. Pratt of Columbia Presbytery, who died on his way to Synod.

The following report of the Committee of Visitors to Elmira College was presented and accepted:

Your committee appointed to visit Elmira college is pleased to report that it did so and found affairs of the institution in a prosperous condition. The buildings now consist of the residence hall, the Gillette Memorial hall and the Carnegie Science hall. The latter has never been reported to the Synod before. It is a fine four-story building 60 by 100 feet in which are located the departments of mathematics, astronomy, physics, chemistry, biology, also the department of domestic science and household arts. This building was erected and equipped at a cost of forty thousand dollars.

Recently the trustees were enabled to purchase a tract of land adjoining the campus which practically doubles the extent of the college grounds and increases the value of the whole plant from $15,000 to $20,000.

The faculty was found to consist of 17 professors, each a specialist in his or her own department. The quality of work that they are doing should be more largely known throughout the country.

The library was found to be crowded with volumes to a point of inconvenience. During the last few years the number of books has doubled, indeed during the past year, through the generosity of friends, three thousand volumes have been added. The committee was impressed with the great need of a library building.

The student body was found to be made up of four classes averaging from fifty to sixty students each. There are now no special students taking partial courses as in former years. No one is admitted unless she can present 15 units of academic training representing four years of high school work completed.

Your committee was pleased to observe that the president and faculty magnified the classical course giving it foremost place. The courses in Latin and Greek are being taken each year by an increasing number of students. The other four courses offered are thoroughly cultural and at the same time wisely practical and are being all largely patronized.

The committee wishes to call attention especially to the two new vocational courses offered for the first time with the opening of the Carnegie Science hall, i.e. the secretarial and finance, also the domestic science and household arts.

The committee found every evidence of a wholesome college spirit in the life of the students. This is indeed one of the most marked characteristics of the institution. The religious sentiment is also strong throughout the student body as evidenced in the increased attendance at the prayer services, Bible study classes, and the spirit of missionary zeal.

In conclusion your committee would remark that the college is taxed to its utmost capacity, that they found more students than rooms and more books than library accommodation.

The report of the Committee on the Minutes of the General Assembly was presented calling the attention of Synod to the following items:

Page 68—Appointment of delegates to the Council of the Pan-Presbyterian Council to be held in Aberdeen, Scotland, June 17, 1913.

Page 75—The deliverance of the Assembly on the lack of power of Church Sessions to suspend members without due process under section 60.

Page 93—The deliverance of the Assembly that committees of Presbyteries having charge of Religious Education are to keep closely in touch with candidates for the ministry, deal kindly with those who abandon their intention to enter the ministry, and as to such as persist, to aid in securing the refund of monies expended for them.

Page 169—Attention is called to the overtures sent down to the Presybteries for amendments to our book of government relating to the pastoral relations over Union churches by ministers and then retaining their membership in Presbytery and the right of representation in Presbytery of such union churches. The need of delegates to Synod to see that their respective Presbytery give close attention and study of these overtures before answering them and ascertain how far they will go to changing Presbyterial form of government.

Page 102—The approval of the intermediate catechism, the continuance of the committee, the opportunity to any in the church to criticize and send criticisms to the committee to report in May 1913.

Page 166—The deliverance that Church Session had a right to refuse reception on letter to any holding clean letters of dismission and not give any reason for the refusal.

Page 179—The teaching of the decision in a judicial case that the church and its judicatories have no power or authority to handle non-ecclesiastical matters and so doing is a violation of the constitution.

Page 225—The recommendation to Presbyteries to combine in one committee on Religious Education, matters relating to candidates for the ministry, Sunday School instruction and Young People's societies.

The report of the Committee was accepted.

Rev. George B. Stewart, D.D., reported orally for the Committee on Students in Non-Presbyterian Institutions. The report was accepted and the Committee was continued.

The following Minute relating to the death of Elder Ezra P. Pratt was adopted and prayer was offered by the Rev. Christopher G. Hazard, D.D.

Resolved: That the Synod of New York learns with sorrowful sympathy of the sudden death of Elder Ezra P. Pratt of the Durham Church, Presbytery of Columbia, while on his way to this meeting of Synod as a delegate from said Presbytery.

Mr. Pratt was an honored and faithful elder of the Durham church for many years and Synod hereby extends to his bereaved family its sympathetic regard and expresses its sense of loss.

The Committee on Devotional Exercises in Synod reported through Rev. Henry Ward, D.D., Chairman, as follows:

At the meeting of the Synod, on October last year, acting upon a request from the Presbytery of Chemung, that the Synod devote more time to devotional exercises, a committee was appointed "to consider the whole subject of the conduct of the sessions of Synod with a view to possible improvement in the methods thereof, and with a special view of affecting economy of time and to make the meeting more instructive and helpful as to religious work within the bounds of Synod, and more inspiring to christian service, and to report at the next meeting of this body."

Your committee wrote to the Stated Clerks of the Presbyteries in the Synod requesting each one to write freely of any sentiment and whatever was thought desirable in his Presbytery, on this matter. From the thirty-one requests, twelve replies were received, these replies and the direction of Synod to be intelligently considered call for an appreciation of the present situation along with what is necessary, and what may be desirable.

It may be recalled that several years ago, when dissatisfaction with the conduct of the meetings of Synod was strongly expressed, it was felt that the dissatisfaction was caused by the attempt to combine in one meeting the transaction of the business of Synod with an adequate presentation and appeal for the great work through the boards of the church. To get rid of this difficulty and leave to the annual meetings of Synod, the transactions of its business without interference, it was proposed to hold at another time and place an annual "Missionary Congress" for popular instruction and inspiration in the great and varied work of the church boards. An elaborate program for this Congress was pre-

pared and as carried out at a meeting apart from the meeting of Synod it was at first a great success. Then the interest and the attendance began to fall off and it was decided to hold the Missionary Congress at the time and place with the stated meeting of Synod. After a few years the next easy step was taken, the program of the Congress was taken in and made a part of the program of the Synod's meeting; and now for some years there has been the attempt to carry out in the annual meeting of Synod the full program of the Missionary Congress combined with or mingled in with the transaction of the business of Synod. This of necessity has made needful deliberation and carefulness in the transaction of business and the adequate review and discussion of all the work of the boards of the church impossible. Indeed the attempt to duplicate what requires ten days for the meeting of the General Assembly in the two days for the meeting of Synod must be a comparative failure and the inevitable result is a confused impression from a hurried medley of incompleteness.

The Synod is a judicial, administrative and legislative body and its distinctive function is to review and promote the work of the church in the Presbyteries within its bounds. There is a relation of course to the work of the whole church as represented in the General Assembly; but the immediate concern and responsibility of Synod is with the work of the church in the presbyteries represented in the Synod. The orderly review and direction of the work, in the presbyteries of which it is constituted, is the business of Synod. This is vital. The reason for the existence of Synod must not be slighted, and the organized agencies of Synod under its control for which Synod is immediately responsible such as Synodical Home Missions are to have full and adequate consideration.

None will question that in the conduct of its business the devotional spirit is of the first importance and that such timely and appropriate devotional service should be held as may best assure the spirit of devotion through all the proceedings of the meeting. The essential and real spirit of devotion in the conduct of the business of Synod is the first concern in any arrangement of devotional service and as now arranged,—the service preceeding the formal organization of Synod,—preceeding the opening of each session—the brief service at the opening and close of every session with the opportunity improved for brief praise and prayer at appropriate intervals as they occur in the transaction of business,—with the Communion service in the afternoon session of the closing day if duly appreciated, should be sufficient for the formal expression to promote and maintain the spirit of devotion. Any wholesome program for the meeting of Synod must provide for an adequate review and direction of the agencies of Synod for which the Synod is immediately responsible, and for such devotional service as may best assure the devotional spirit in all the business of Synod.

As for the review of the agencies of the General Assembly for which the Assembly is immediately responsible, it is obvious that any full or adequate consideration of the work of all the boards and committees of the Assembly in any meeting of the Synod is impossible. And why should there be any attempt to do this, when these agencies have reported to the Assembly and their reports and the action of the Assembly thereon are printed and in the hands of all the ministers of our churches. The only possible object of consideration of these

reports here, must be to persuade the churches in our presbyteries to give a larger support to these agencies. Why should not these reports and the Assembly's action in the hands of the ministers and the appeals of these agencies to presbyteries and churches, by authority of the Assembly, be regarded as sufficient? Can any consideration of Synod add anything to the intelligent and effective support of these agencies? If the churches do not heed the appeals of the Assembly, will they rise to an appeal from the Synod? As a matter of fact if there is any helpful effect from any presentation of the work of the boards at the meeting of Synod it is almost entirely local, confined to the place and the immediate vicinity of where the meeting is held; and it has been the attempt to review and consider what is done by all the agencies of the Assembly: to do in two days of Synod what requires ten days in the Assembly that has made the conduct of the meetings of Synod hurried and unsatisfactory,—hindered any unity of impression—marred the spirit of devotion and it may be confused and hindered rather than helped a proportionate intelligent support of the Boards.

Two methods of relief may be suggested, continue to have the permanent committees as now, selecting one theme which may be the work of one board or the closely related work of two or more of the boards for emphasis and inspiration at each meeting of Synod, changing the theme from year to year so as to give impartial and appropriate appeal for all, and limit time allowed to reports of other parts of Assembly's scheme or omit such reports. Or it may be better to regard the reports of the boards and the action on them by the Assembly, now printed, and in the hands of all our ministers as sufficient, and without any attempt to take up specifically the work through any or all of the Boards, select for each meeting of Synod some practical important topic that will awaken interest and give needful inspiration. In either case the impression which the meeting of Synod makes upon the community in which the meeting is held very largely determines the success of the meeting, and therefore the special theme to be practical and effective should be chosen and considered with reference to the special interests and needs of that community.

Your committee recommends that an adequate appreciation and personal participation by all the members of Synod in the devotional services now provided for in the meeting of Synod are desirable that the devotional spirit may pervade all the proceedings of the meeting.

That in the business of Synod, consideration and action on the mission work in the bounds of Synod, and on practical matters and methods of efficiency in the support and services of the churches should have the preference.

That, for the meeting in 1913, instead of reports upon all the boards and committees of the General Assembly, the selection by the Executive Commission of Synod of a practical theme in some department of the life and work of the church be made the one special object of conference and discussion at the meetings,—a theme of timely interest especially in the community where the Synod meets, preferred, and the Executive Commission to arrange for the speakers and leaders in the consideration and discussion of such theme; prepare a program to be incorporated in the docket and send the announcement of the theme and its discussion with the notices of the meeting of the Synod.

The report was accepted and further action was deferred until after the hearing of the report of the Committee on Bills and Overtures.

As the reports of the officers of Synodical Home Missions were presented in printed form, they were accepted without being read in detail and are as follows:

Report of Treasurer:

Within the bounds of the Synod of New York according to the Assembly Minutes of 1912, not counting the foreign Presbyteries in Boston, there are 846 churches, 606 of them being in the Presbyteries which have adopted the Synods plan for its mission work.

During the year the names of 459 of these churches have been entered upon the treasurer's books as Contributors to Synodical Missions. These gifts have been supplemented by those of the Allied Presbyteries and a few personal friends. The Presbyteries of Buffalo, Hudson, Rochester, Syracuse and Westchester have aided by their gifts.

From the major part of the accumulated balances of previous years, a Reserve Fund has been created, the interest from which is credited to the receipts of the current year.

A statement of contributions received from churches, presbyteries and individuals is herewith presented:

Balance on hand October 1, 1911	$ 438.56	
Total contributions for the year ending October 1, 1912	22,062.84	
Interest on deposits	186.52	
Over drafts	157.60	
		$22,845.52
Commissions paid from Oct. 1, 1911 to Oct. 1, 1912	16,673.45	
Salary and expenses of Field Secretary	452.06	
Salary and expenses of Associate Secretary of Foreign Tongued People's work	1,357.82	
Salary and expenses of Associate Secretary of Church Finances and Evangelism	1,568.89	
Salary of General Secretary and Treasurer	900.00	
Office expenses	75.80	
Expenses of Permanent and Executive Committees	699.17	
Overdrafts	157.60	
		$21,884.79
Balance on hand October 1, 1912		$ 960.73

The accounts and vouchers having been audited and found correct were approved.

The Permanent Committee on Synodical Missions presented its report of which the following is an abstract. The report was accepted and its recommendations were adopted:

In presenting this, their fifteenth annual report on Synod's missions within the State of New York specially committed to the care of the Permanent Committee on Synodical Home Missions, your Committee would again voice its fervid thanks to the All-wise Father and Dispenser of every bounty and grace, for His gracious favor and abiding presence. The word which was spoken, "Lo, I am with you always," has been again confirmed unto us, and He has made our way to prosper and enabled us in some measure to do His will. The labor is ours, but the cause is His, and He has accorded us the privilege and honor of being co-laborers together with Him.

One year ago from certain indications then looming upon the horizon we had good hopes for a year that would be conspicuous for its successes, and while some of our ideals and plans have not materialized, enough of our day-dreams have been brought to pass to enable us to claim this year also on the winning side of the conflict. The year 1912 takes rank with the triumphant years for the cause. This is due not to any abnormal interest or effort, or to any sensational exploitation of men or of methods, but to the deepening conviction of the need of the field, the widening appreciation of the character of the work done, and the unanimity of the desire that the land where we dwell may be filled with righteousness and peace—a happy and prosperous land, and safe for our children to dwell in. And above all else to the potent influence of the Spirit of God upon the hearts of the children of men inclining them to seek the things which make for truth and purity and peace and righteousness.

To develop the spirit of benevolence, and also to assist churches to more speedily attain self-support, Rev. U. L. Mackey, Financial Expert, has been employed with gratifying results.

The work for Foreign Tongued Peoples under our Associate Secretary, Rev. Arthur H. Allen, has made slow but sure progress. People are coming to see more clearly the need of the stranger and to appreciate the wisdom of helping him to become a self-respecting, law-abiding and useful member of society, and the stranger himself is beginning to look more sympathetically upon the efforts which are being put forth for his physical, social and religious betterment. Every dollar now raised for the general work could be well spent in this promising and productive field.

One year ago by recommendation of the Synod's Evangelistic Committee and subsequent endorsement by Synod, our Committee was also charged with the work of Evangelism. While no specific campaign of evangelistic effort has as yet been undertaken in any particular Presbytery or Church, provision has been made for the employment of Associate Secretary Mackey in such capacity where conditions seem favorable and his assistance was sought. It is pleasing to know that one Presbytery at least has asked that he be loaned to them for a period of three months. We are now able to furnish other efficient accredited Pastor-Evangelists where desired.

The latest task laid upon the Permanent Committee was the duty of investigating the condition and needs of the colored people resident within the bounds of Synod. This work has been systematically and thoroughly done by two of the most competent and efficient colored ministers of the Synod. Their report

and the recommendations of the Permanent Committee relative thereto are presented to Synod further on in our report.

Our field embraces one hundred twenty-six churches and missions with a membership of 9000, one hundred and forty-three Sunday Schools with 11,600 members and has invested funds in property values of more than $694,000, twice as many members as in the Synod of Montana and three times as many as in the Synod of Idaho.

Again the work among Foreign Tongued People is important. Formerly the great bulk of our immigrants were westward bound. For ten years the Empire State has received large accessions to her population from foreign countries. New York, New Jersey and Pennsylvania have become the storm centers of the present, industrial, political, religious. We must bear in mind that we have in our State a great mass of people to whom the English is an unknown tongue.

To these classes must be added the care of the lumber men of the Adirondacks and of other industrial labor camps and for a time, the interests of the numerous colored people found in the larger cities of the State.

In regard to the matter of Evangelism, your committee feel that the work of Evangelism in a State that affords the largest and in some respects the most important mission field in the whole country is large and important enough to merit and receive the care and direction of a separate committee, the wisest and strongest the Synod can select.

The canvass made among the colored people of our State shows a population of 43,000 outside the greater New York. Of this number 3,567 are church communicants, a little more than eight per cent. Less than two per cent attend white churches. All religious agencies are not reaching fifteen per cent of the colored population outside the city of New York. Of the sixty organizations we found not more than ten are equipped for religious work. Their ministry is sadly ineffective, woefully incompetent.

In the entire Synod are about 140,000 colored people, of this number not more than 25,000 are under religious influences, such as will evangelize them, and uplift their morals. Of the 60 churches, ninety per cent. are not fair missions, but are simply points of radiation where money can be collected from everybody to sustain ministers, and to help the general funds of the various denominations. Of the clergymen at work, less than twenty per cent. are educated at all, and very few have a Seminary training. No accommodations are had for the colored youth, where they can develop their moral life, and ennoble their social intercourse. A genuine Christian welcome is not given to all colored youth at all Y. M. C. A.'s or Y. W. C. A.'s. The saloons and poolrooms and other evil places seem to be the only resorts where a hearty welcome is extended, and that welcome is having a very baneful effect. To our mind the field is open for all denominations to take hold of this work, and surely the Presbyterian Church will do its part. Some work is being done by the Presbyteries of Brooklyn, Hudson, New York, Rochester and Troy; this work should be strengthened and new work aggressively begun."

The Associate Secretary on Foreign Tongued People's Work, Rev. A. H. Allen, spoke on that branch of the work, also Rev. W. P. Moody addressed the Synod in this connection. Rev. U. L. Mackay spoke in behalf of the financial situation of the work.

The following recommendations of the Permanent committee were approved:

(1) That the action of the chairman already approved by the executive committee, in the appointment of an Associate Secretary on Church Finances and Evangelism be approved and that his services be continued under the direction of and at the pleasure of the executive committee.

(2) That the report of the Committee on Nominations be approved and that the following persons be elected officers for two years: Rev. Henry T. McEwen, D.D., vice-chairman, Rev. George Fairlee, D. D., general secretary and treasurer. That in place of James Alexander and Paul Cook, Elders Henry Smith of New York and Edgar C. Leonard be elected.

(3) That the bill of expenses for the necessary survey in the preparation of the report concerning the condition of the colored people of the State, amounting to $200 be transmitted to Synod for its approval and payment, this additional work having been performed by direction of the Synod of 1911.

Rev. William A. Byrd spoke in reference to the appointment of a missionary to the colored people of the State.

The following substitute for the recommendation of the committee on the work among colored people was adopted: That the Synodical Home Mission committee be directed to take the appointment of Synodical Missionary for colored people and the maintenance of the same, under its supervision and that this committee look to the Board of Home Missions for financial support.

Rev. George B. Stewart, D.D., addressed the Synod on the subject of Religious Education.

Rev. Judson Swift, D.D., presented the interests of the American Tract Society.

In connection therewith the following action was taken: *Resolved:* That the Synod of New York reaffirms its former deliverances as to the work of the American Tract Society and calls attention to and adopts as its own the action of the General Assembly, as recorded on page 76 of the Assembly Minutes, May 1912.

First, the Tract Society's Union Missionary Colportage carries the Message of Salvation to the non-church-going wherever they may be found, and especially to the immigrants and other exceptional peoples; Second, its publications on the foreign missionary field in the vernacular, gives the Gospel rapidly and intelligently to the heathen, and its Books of Instruction for the native converts and the building up of an intelligent native church; third, it rejoices with the Society in the way God has used it. We look upon its works as our work, and recom-

mend that each Presbytery appoint a committee on the American Tract Society, and that each Church give it a place in its annual budget of benevolences. It also commends it to men and women of wealth, as worthy of a much larger measure of financial support.

After prayer, the Synod adjourned until tomorrow morning at nine o'clock.

WEDNESDAY, October 16, 7.30 o'clock, P. M.

A popular meeting was held in the interest of Foreign Missions. Rev. James H. Robinson, D.D., conducted the devotional exercises.

Rev. Charles McKenzie, chairman of the Committee on Foreign Missions presided and introduced Rev. Arthur J. Brown, D.D., secretary of the Board, who addressed the Synod on "The New China."

THURSDAY, October 17, 9 o'clock, A. M.

Synod met and spent half an hour in devotional services. Prayer was offered by the Moderator. The minutes were read and after correction were approved.

The report of the Committee on Foreign Missions was presented. The report was accepted and its recommendations were adopted as follows:

The committee wishes to express its keen regret that its chairman, Rev. C. Waldo Cherry, has found it necessary to withdraw from his position on account of other exacting duties that he is undertaking in connection with his own field, and to put on record its warm appreciation of his services as chairman of this committee for the past five years, during which time he has directed the work of Foreign Missions in this Synod with unusual ability and marked devotion.

Your committee wishes to call the attention of the delegates to this Synod to the resolution of General Assembly wherein it is urged that the Synods arrange for a "continuity of the work of the committees." Only in this way can we guard against impairing the efficiency of leadership in our Foreign Missions work throughout the church, by too frequent or too sweeping changes in the personnel of the committees having charge of this work in Presbyteries and Synods. The present policy of the Board is to call the chairmen of Synodical committees together for a conference every year but it can only do so on the ground that there would be some assurance of permanency in the chairmanship of the committees. Otherwise it would be a waste of time and money.

Your committee has entered into hearty coöperation with the China emergency campaign which proposes to meet the opportunities of the existing revolutionary crisis there by raising $300,000 for immediate expansion. At a recent conference

held in New York, attended by the executive officers of the Board and the China missionaries now on furlough and one representative from each of the Synods in the eastern district, it was decided to launch the campaign, which is to cover the entire country eventually, here in our own Synod. Arrangements have already been made for undertaking the movement in Troy and Albany presbyteries and also in Syracuse and Buffalo. In each of these presbyteries the larger centers will be visited first but it is hoped the movement will spread, under the direction of the presbyterial chairmen, throughout the entire presbytery. The Synodical chairmen are expected to help devise plans for reaching those churches in their respective territories, which it is impossible for members of the visiting team to reach.

The Board has constituted the China missionaries now at home a campaign committee to direct the work for arousing the church to a sense of its immediate responsibility in this new Oriental republic. The plan contemplates a team of speakers made up of these missionaries and some members of the executive force of the Board and also some pastors who have recently visited the Orient. These workers expect to spend three days in each center, holding parlor conferences and delivering addresses and conducting a personal canvass for gifts. It is proposed to take subscriptions for this China emergency fund on the plan of annual installments for three years and if the campaign is as successful as hoped for, the Board will send within the next three years one hundred missionary recruits. These gifts are to be made in excess of the budget and are in no way to interfere with the regular contribution to Foreign Mission work.

The Committee recommends:

1. That Synod endorses the action of General Assembly which requests that the Synods arrange for a continuity of the work of the committees by guarding against too sweeping changes of the personnel of the same.

2. That in view of the extraordinary emergency now confronting the church in China, Synod commend the special propaganda which is being undertaken in our Presbyteries for the purpose of reinforcing the China Missions within the next three years, by the appointment of 100 new missionaries and the securing of special gifts in excess of the regular budget, which will cover the cost of maintenance that this reinforcement will involve.

The Committee on Bills and Overtures reported as follows and its recommendations were adopted:

1. As to an overture from the Presbytery of Troy that more earnest consideration should be given to the work among the Foreign Tongued People within the Bounds of the Synod and that the Board of Home Missions be requested to appropriate not less than $5,000 of their funds for this work and that quarterly payments of the same be made to the Treasurer of Synodical Missions for the work outside the so-called Metropolitan district, it is recommended that the request be granted.

2. As to an overture from the Presbytery of Cayuga asking that hereafter the program of the meetings of Synod be so arranged as to give adequate considera-

tion to a limited number of subjects instead of a hurried consideration to a large number and that the meeting be made more inspiring for practical christian service, and having conferred with the Committees on Devotional Exercises in Synod and Young People's Societies, it is recommended that the Synod express its approval of the overture. (a) That the business of Synod and the reports of the committees except that of the Permanent Committee on Synodical Missions be confined to the morning sessions. (b) That Synod appoint each year a committee on program, consisting of three members who shall select one or more themes which shall have special attention at the next meeting of Synod, at least one entire session being devoted to the consideration of each theme so selected. (c) That the Committee of Arrangements and the Clerks have the power to arrange the dockets so as to conform with this plan, any existing rules of the Synod, regarding the docket which conflict with this, being set aside.

3. As to a communication from the Otsego County Sabbath School Association relating to advertising in the *Sunday School Helps* it is recommended that no action be taken.

4. As to the paper sent by the Permanent Committee on Synodical Missions relating to the Plan for Federating Self-Supporting Synods and the Board of Home Missions, it is recommended that no action be taken.

The Rev. William H. Hubbard, D.D., offered the following report of the Executive Commission. The report was accepted and its recommendations were adopted:

Your Executive Commission respectfully reports: That the budget for the Permanent Agencies of our church, as approved by the last General Assembly, totals $3,344,971.16, this sum to be raised directly from Sabbath offerings and Church organizations. Of this amount $916,766.56 is expected from the Women's organizations of our church for Home Missions, Foreign Missions and the Board of Aid for Freedmen; $491,909.63 is expected distinctly for Synodical and Presbyterial Home Missions, and $1,936,294.97 is to be raised for all of our Permanent Agencies by church offerings, and sent directly to their several treasurers.

Of the total sum thus required, the Synod of New York is apportioned $605,181. Of this amount the Women's organizations for Home Missions, Foreign Missions and the Board of Aid for Freedmen are expected to raise, during the current year, $173,445, or nearly thirty per cent. $29,478 is expected during the current year to take care of our aid receiving churches, or about five per cent. $402,258, or practically two-thirds of the total amount, is to be raised by our churches and sent directly to the treasurers of the several Boards.

Upon analysis of the contributions from the eight hundred and sixty-nine churches in the Synod of New York as now constituted, that is, omitting from its roll the churches that last year were members but now are transferred to the Synod of New England, we found that if each of these churches had made an offering to each of our Permanent Agencies, 7,821 offerings would have resulted,

but, as a matter of fact, only 5,286 offerings were made, leaving a shortage in offerings of 2,535. Cannot some direct effort be undertaken whereby each church can remedy this accounting? It certainly would place all of our Permanent Agencies in a much better position.

Again, in the number of offerings that should have been taken, there was a shrinkage of thirty per cent. We have upon the roll of the Synod of New York 78 churches which, during the past year made no offering to any of our Boards. It must be said, however, that of the 78, 19 of these churches are in the Presbytery of Porto Rico. Two hundred forty-one churches made offerings to all of our Agencies, 207 made 8 offerings, 77 made 7, 49 made 6, 47 made 5, 28 made 4, 44 made 3, 51 made 2, and 47 made 1.

The most unpopular cause in the Synod of New York among the churches, so far as indicated by the number of offerings, was that of Temperance. Five hundred eleven churches neglected entirely this cause. The next was the College Board where there was a neglect of 347 offerings. For Freedmen 303 churches neglected to take offerings; 291 neglected to take offerings for Education; 288 for Church Erections; 250 for Board of Ministerial Relief; 196 for Board of Home Missions; 178 for Sunday School Work, and 172 for the cause of Foreign Missions.

It would seem that a little effort on the part of the Presbyterial committees might materially improve the condition of things during the coming year.

The amount $605,181, which has been apportioned to the Synod of New York, is the largest yearly sum that has ever been expected for our Permanent Agencies from church offerings and church organizations. Hence, it is not the intention that this increase of something over $50,000 should come from those who are already liberal contributors, or that they should be urged to increase their offerings until they become burdensome. We must keep in mind that nine-tenths of the amount contributed the past year was received from one-tenth of the membership of our church. Twenty-one thousand members of the churches of the Synod of New York contributed last year $500,000 through church offerings and the various organizations of the church to the Permanent Agencies, and 190,000 of the membership of the Synod contributed $50,000. In other words, 190,000 of our church members gave an average one-half cent per week for all of our Permanent Agencies. This is the vast unworked field in the Synod of New York which should be cultivated. Cannot you see that without asking the 20,000 to increase their contributions, it is not visionary to hope that by the introduction of better and more individual financial methods, the 190,000 communicants of our church in the Synod of New York which gave $50,000 last year to our various Permanent Agencies, will be brought into line, so as to increase their contributions from $50,000 to $100,000, or from one-half cent per week to one cent per week? This certainly should not be difficult of attainment. The hearty coöperation of the various committees of Synod, Presbyteries and Sessions and of the various church societies working together, could easily accomplish this and much more, during the current year.

The joint executive committee of the Boards and the executive commission is prepared to coöperate with all of our churches in this effort to increase the

number of regular systematic givers not only to the support of the local church but for all of our benevolences. There are many members of our church who today are either contributing nothing or are only spasmodic givers, yet, if the matter were properly presented to them, would cheerfully become regular contributors.

That we may aid all of our churches in reaching these two classes of members, the Joint Executive Committee of the Boards and the Executive Commission has prepared free for the asking, a system of subscription blanks for use in the every-member-canvass. Also, the Committee can furnish double pocket envelopes and other supplies at nominal prices, in order to introduce the improved financial system. We are looking forward to the day when every member of the church, as the Lord has prospered him, shall be a supporter of the local church and its benevolences.

Your Committee, therefore, would respectfully recommend:

1. That all Committees within the bounds of the Synod coöperate together heartily in a united effort to raise, during the current year, the total sum apportioned to the Synod as a minimum, namely, $605,181.

2. That a special effort be made during the current year to enlist the interest of the entire membership of our church in an effort to properly sustain the missionary and benevolent undertakings of our church, as well as supporting, in a more adequate way, their own church.

3. That all Church Sessions be urged to make a special effort to secure a regular offering from each of the members on their church rolls.

4. That the Synod of New York appropriate a sum not exceeding $200 for the use of the Synod's executive commission.

The report of the Committee on the College Board was presented as follows:

In a recent bulletin sent out by the College Board attention was called to several startling facts among which was the lack of moral and religious instruction and influence in our larger secular institutions of learning, a fact much deplored by the leading educators of our country. These educators are telling us—what we have always known—that an education which does not include the study of the Bible and a discipline of the moral and religious character of the students is seriously defective as an education and a peril to the welfare of the home and state. We are told "that there are five thousand college graduates in the city of New York who take no interest whatever in the religious welfare of that seething city; and that this is equally true, in proportion, in other cities in our land." Not only has their college course failed to fit them for this most important part of a citizen's duty but in some ways it has unfitted them and estranged them from it. Your committee is gratified to note that great emphasis is being put upon the value of the smaller and christian college, as the most efficient of our time in producing graduates of culture, of moral character and those best fitted for christian social service. Every one rejoices in the increasing interest of the church in the work of Foreign Missions and our hearts have been

stirred as we realize what these mighty changes in China and other fields mean for the triumphant advance of the Church of Jesus Christ, but with the opening of these doors comes the appeal for men and women to enter them and where shall the church find the men and women fitted for this great service? At home, our interest is intensified by reason of the great campaign of education being carried on by the Council of Home Missions to culminate in a united observance of the week of November 17–24. When we realize that this movement, carried on by no less than twenty-three different Boards of Home Missions cannot but result in a greater call for money and workers in the home field, the question is asked at once—"where shall the men be found to man these expanding fields?" The College Board would answer this question, as well as the one being asked by so many fathers and mothers, as they are seeking a place in which to educate their sons and daughters—"there is only one place where they have been found in the past; where they are found in the present, and where they can be found in the future,—our christian colleges." It may be asked what are our colleges doing to meet this demand and are they meeting the expectation of the friends who have given so generously in the past for the cause of christian education? We find by reference to a table compiled by the Board that for the year 1911–12 there were enrolled in our Theological Seminaries 550 undergraduates, and of this number 466, or 84 per cent had come from christian colleges. As one comes to know the quality of work done in these institutions of our church it becomes not alone a matter of denominational pride that we believe in and foster christian education, but it is a matter of vital necessity for the advance of the kingdom of Christ in the world. To quote from the bulletin—"So long as we believe in Evangelical religion and intelligent righteous citizenship; so long as we believe that our denomination has an important part to perform in the work of Christ's church in general, just so long must we recognize the christian college as a prime necessity and its maintenance as a positive demand on our benevolence; the church must take the matter of its colleges far more seriously and benevolently to heart, or fill its working ranks with men found here or there at a venture, and so, slowly but surely, fall below the rank in christian intelligence and leadership it has so long and creditably maintained." We believe that the call of the College Board will not fall upon deaf ears but that the church will rally to the support of this great work and put our colleges in the best possible condition to meet the needs of our young people.

Your committee would submit the following recommendations for adoption:

1. That every church be urged to take an offering for the College Board in accord with the budget recommended by the Assembly.

2. That every church send its offerings directly to the Board.

3. That where the Board has made a definite arrangement with any college that it may solicit and receive the College Board offerings from churches in a specified territory, offerings from such churches may be sent to the Board designated for that college.

The report was accepted and after an address by Dr. Robert MacKenzie its recommendations were adopted.

The Committee to nominate the Trustees of Synod reported recommending the re-election of the following persons as Trustees for the term expiring in 1915. Rev. John F. Carson, D.D.; Rev. Francis S. Haines; Elder William Thompson and Elder Clarence G. Seward. The report was received and they were duly elected by ballot.

Rev. John M. Gaston, secretary of the Freedmen's Board addressed the Synod, concerning the work of that Board .

The report of the Committee on Presbyterian Brotherhood was presented. In this connection Rev. William H. Foulkes, D.D., spoke on "Masculine Efficiency in the Church." The report was accepted and its recommendations were adopted as follows:

The very genius of the Christian faith and religion spells brotherhood. Jesus Christ, in becoming our Elder Brother, bridged all the yawning social chasms that are supposed to separate mankind into classes. "The brother . . . for whom Christ died," declares the Gospel to be omni-racial in purpose and power."

By natural birth we are all members of this great brotherhood which comprises both the wise and the unwise, the rich and poor.

Being born again, becoming Christ men, the duties and privileges of this earthwide fraternity assume a changed aspect, and we begin to appreciate the glory of our manhood and to see ourselves as our brother's keeper.

The instinct of Brotherhood has become a compelling force in the modern world, and is leavening the whole lump of society. This is due to the increasing prevalence of the Christ spirit, although its Divine source is not always recognized.

The most gratifying revival of recent years is to be found in this awakened sense of masculine responsibility toward those who seem to be content to live in the lower rooms of life's temple, without ever ascending to the soul's parlor.

The Men and Religion Forward Movement of the past year was the most practical and most potent expression of the real Brotherhood idea that American Christianity has yet evolved.

The "five points" of its manly and masterful program are familiar to all,—Bible study, boys' work, evangelism, social service, and missionary extension at home and abroad.

The Presbyterian Brotherhood of America, through the voice of its governing Council, endorses and pledges itself to stand by, and to help perpetuate this movement.

Has every Church in our Synod examined and then adopted the Brotherhood name and aim as the banner under which to enlist every man whose name is on the membership roll?

Could a more appropriate name be chosen by which to mass our men into a progressive Presbyterian phalanx to combat with the cohorts of evil?

But "A rose by any other name would smell as sweet." And the men of our Synod, if heartily, unitedly and continuously committed to a definite program in wrestling with the peculiar problems in each of our 967 churches, howsoever they might elect to name themselves, that name would rise unto God, as "a sweet savor of Christ."

It is not so much a dearth of names as it is of deeds that causes the wheels of God's chariot to tarry.

When there is a vision, an effective men's society can be developed independently of its outward title. And "where there is no vision the people perish."

We are already members of a brotherhood which recognizes no denominational lines, and whose type of manhood is the best on earth, but shall we not go on to cultivate and exemplify more and more the brotherly life and love, in one or more ways of diligent and systematic Christian enterprise. So far as we have any information there are only about 200 of our churches which have actually organized their men for any definite Christian work, although we are confident there must be many others of which we have been unable to obtain any knowledge.

But even if one church, however small, is wanting in this respect, is it not depriving the community of a blessing as well as suffering loss itself. "To every man his work" is a consummation of church life more effectually realized through the organization of individuals and the distribution of responsibilities.

No political party today trusts to hap-hazard methods for the success of its campaign. Are not "the children of this world in their generation wiser than the children of light?"

The five-fold program to which our Brotherhood is committed ought to make an attractive and convincing appeal to every Presbyterian man who daily prays "Thy Kingdom Come."

Many societies are making good. Everywhere fields may be found "white unto harvest."

1. It is recommended that the Brotherhood committee be constituted by the chairman of the Presbyterial Brotherhood committees with a chairman appointed by the Synod.

2. That $35 be appropriated from the treasury of the Synod for the expenses of the committee.

3. That the prayer of the Synod may be that the King's men may "seek first the Kingdom" and be "steadfast, unmovable, always abounding in the work of the Lord."

The Committee on the Lord's Day offered its report of which the following is an abstract:

The growing demand for but six or five days of toil in every week presupposes the necessity of Sunday rest. No economic proposition deserves endorsement which does not recognize this necessity. No moral proposition carries weight which ignores the Sabbath institution. One prominent writer has called it the base on which the moral life of a nation and the good citizenship of the community rest.

The one feature which stands out most prominently today is the industrial side of Sunday. No doubt some forms of work and recreation are necessary on the Lord's Day in this busy age.

To be able to discriminate wisely between the necessary and the unnecessary, between the law keeping and the law breaking is a perplexing problem. We believe the amount of Sunday work, trade, commercialism and other secularities should be strictly limited to works of Necessity and Mercy.

This would eliminate much labor which crowds into Sunday as well as public sports, games and amusements which are a branch of business. Like other kinds of business they are carried on for the money they produce. They should be closed on Sunday just as much as secular employments which are commercial in character. If the church will follow this Scriptural course, victory to her must come, because she will enlist and retain the labor elements and the economic and patriotic forces.

Today we are passing through a critical period as to the Lord's Day. The extremes on both sides, liberalism and conservatism should be avoided and a wise, sane, scriptural Sabbath will result.

The grave danger of this materialistic age lies in attempting to destroy the religious features of the Lord's Day. The same danger has been more or less present in every age. In the time of ancient Israel many of the most delightful promises were made to those who did not "profane the Sabbath day." Sir Walter Scott, raised a protest against the tendencies of his age, and declared "Give the world one-half of Sunday, and you will soon find that religion has no strong hold on the other half." In this age when sports and games are recognized, as national assets, and have sometimes become a mania, the danger is greater than ever before. Over against this the church should demand a day "holy unto the Lord," or as the Larger Catechism puts it, "The sanctifying or keeping holy to God one whole day in seven." The usual plea that times have changed and that this age will not tolerate the old fashioned Sabbath, cannot change the command written in our constitution as well as in God's word. While we should adapt the use of sacred hours to the times and the conditions of our life, in a wise, prayerful spirit, we should not cease to emphasize the command: "Remember the Sabbath Day to keep it holy!"

We need no more than refer to the rest-day feature of Sunday, which is absolutely demanded in our modern life. The church will be faithless to its trust which does not help the weak and defenseless to that which President Mark Hopkins called, "Man's natural right" to one day's rest in seven.

Perhaps our greatest danger today is along the line of non-enforcement of the Sunday laws. In many places they are a dead letter, are called "blue laws," and are made the butt of criticism and ridicule. If in any instance these laws are opposed to moral and civic welfare they should be corrected, and better laws put on the statute books. In every instance, however, in the states included in the Synod of New York, these laws are wise, legislative enactments, which have been tested by time, and have, during the whole history of our republic been a sane, conservative safeguard of the rights and best interests of the people.

There is no more reason why the Sunday laws should not be enforced, than any other laws on the statute books. The tendency to enforce only those laws which are popular in a certain community, results in lawlessness and anarchy, which are threatening the life of our nation as never before.

In reviewing the past year there are some things which deserve special mention either on account of their dangerous or hopeful features.

Among the dangerous features, the Sunday *sporting* problem was never more intense than today. Both private and public indulgences in that which opens Sunday as the one day in the week of pleasure, recreation and amusement, press on every side. Chief among the private indulgences is the automobile which is climbing rapidly to the one million figure in the United States. It is used almost entirely by the more favored middle class and the wealthy. These have much to do in forming public opinion. When, therefore, we see a large number of the devotees of the automobile using it for self-gratification without reference to the sacredness of the Sabbath, and driving through the Lord's Day, past open church doors, as though the Sacred Sabbath had no claim upon them, we recognize the injury which is wrought in their own characters and upon the minds of observers.

The special dangers of a *commercial* character are peculiarly prominent. Corporations in order to pay their dividends are frequently demanding seven days toil of their working men. Private firms in the intensity of competition, as well as individuals, driven by the demon of greed, are indulging in different forms of labor on the Lord's Day, either behind doors, in the private office, or through the back door, in the bar room or sales room, or more openly and defiantly.

We gladly leave the mention of present ills and tendencies, and call your attention to some hopeful things which have occurred during the past year.

There has been formed in Geneva, Switzerland, "The Universal League for the Observance of the Lord's Day." Perhaps this is the golden thread, which we trust will bind the nations together ultimately, as defenders of the day of rest and worship.

The decided stand taken by the Federal Council of the Churches of "Christ in America," in behalf of one day's rest in seven, is hopeful.

Resolutions and recommendations which have come from nearly all the Protestant denominational gatherings the past year, favorable to a better Sunday, are worthy of note.

The attitude of the Roman Catholic Church on this subject with resolutions passed by the National Federation of Catholic Societies, having three hundred thousand members, and recently in Boston by the New England delegates representing three hundred and seventy-five thousand members, gives assurance of an advanced position for this great Church.

The incorporation into the platform of two national political parties of a plank favoring one day's rest in seven, is significant.

Strong and repeated resolutions by the Federation of Labor and by quite a number of labor organizations including one passed by the National Druggists' Association favoring Sunday closing except in cases of necessity and charity, show a tendency in the right direction.

The more general observance of Labor Sunday, which is closely allied with movements for Sunday rest and worship.

Giving at least one date to the teaching of the Sunday Question in the Sunday School lessons of the year, in prayer meeting and christian endeavor lists of topics, and the preaching of a large number of sermons relative to Sabbath Observance, in Lord's Day week, should be highly endorsed and commended.

Also, the *defeat of all adverse* legislation, as far as we can learn throughout the country, so that the Sunday baseball bill of Indiana, signed by Gov. Marshall, in *1910*, is the last dangerous legislation of this character of which we have record.

Last but not least, we mention the law passed in our last Congress, giving postmen and postoffice clerks their Sunday rest, and closing all departments of the Postoffice on Sunday, with some minute exceptions. Your committee is gratified at this great victory which a prominent Presbyterian, Hon. John Wanamaker, desired when he was Post Master General of the United States. What was gained under his administration, was afterwards lost, and all efforts were blocked until the present administration. A union of the Sabbath Reform forces led by the secretary of the Lord's Day Alliance of the United States, with the labor unions of Post-Office employees, was largely instrumental in accomplishing this result. The effort which will undoubtedly be made to repeal the law in the next Congress should be blocked, as its repeal would be a national misfortune. This victory gives hope to the friends of the Lord's Day throughout the country that the principle of Sunday rest will be ultimately accepted, as a National measure.

Incidentally, we will refer to the fact that there have been many local victories throughout the country which we have not time to mention, especially in New England, against Sunday excursions, baseball, aviation, loading and unloading steamers on Sunday, seven days' toil of bakers and mill workers, etc.

In conclusion your committee would report the following resolutions:

1. We commend such individual and home use of the Lord's Day, as shall honor the Lord of the Sabbath and strengthen the moral and religious sentiments of the community. All buying and selling on the Lord's Day of the Sunday newspaper, and also of all articles which can be obtained on other days of the week, and all indulgence in and attendance upon Sunday games, sports and amusements are to be deprecated.

2. We would most heartily endorse a preparation for the Lord's Day as far as possible by a half holiday on Saturday afternoon, and by a cessation of trade and sport, reaching into the late hours of Saturday evening.

3. This body approves all wise, sane, attempts to enforce the Sunday laws throughout the bounds of this Synod, and trusts that our churches and members will array themselves on the side of such enforcement.

4. We commend the efforts of Lord's Day Organizations, and of the Law and Order League of Washington, of which Dr. Wallace Radcliffe, of our denomination is President, to obtain a Sunday law for the District of Columbia. We respectfully petition the Congress of the United States to pass the bill which has been before it for some years, favoring Sunday closing, or some other bill which shall accomplish this much desired result.

5. We commend all wise efforts in the Congress of the United States and in the legislature in the State of New York, to defeat adverse legislation which threatens, year after year, our Lord's Day laws.

6. We most heartily endorse the position of the General Assembly of the United States which has been taken year after year by that body, with reference to *Lord's Day Week;* that is, the week following Easter Sunday, and we recommend our pastors and elders to so arrange their church schedules as to emphasize the Sunday Question during that week.

7. This body expresses its approval of the Lord's Day and Sabbath Organizations in sympathy with us throughout our bounds, and recommends the pastors to give them as far as possible a hearing and to encourage them in their vital work.

Your Committee would report with reference to the resolution referred to it at the last meeting of the Synod (See Page 44 of Minutes) that we earnestly commend to all pastors such an arrangement of time and duties, as to set apart as far as possible, one day in each week for rest and re-creation, suggesting either Saturday or Monday as perhaps the best time.

The Report of the Committee was accepted and its recommendations were adopted.

The Committee on Temperance reported through its chairman, Rev. Charles P. Coit, D.D. The report was accepted. Pending its adoption Rev. Frederick J. Tower addressed the Synod. After which the recommendations of the report were adopted:

The fight against Intemperance, the great foe of Christ and His Church, is going on with increasing earnestness and determination. The ministers and church members in general, are thinking and praying, becoming more and more responsive to the call of a recent General Assembly, "to move forward with such force, in alliance with other temperance organizations, as shall push the rum traffic from the face of the earth. It is when the people have the fuller facts, that they have the clearer vision and the higher resolve; and, during the past year, the Permanent Committee of our Assembly has been giving the facts in splendid fullness and effectiveness. It has published and sent out 25,000,000 pages of temperance literature in eleven different languages and distributed them in all the states of the Union. It has prepared a vast amount of material for our Westminster Series that the teachers and the scholars in our Sabbath Schools may have needed information. It has furnished much material for our Assembly Herald and for a Bulletin, at frequent intervals, to the secular press. It has published many tens of thousands of Temperance Day Programmes and many tens of thousands of Pledge Cards and Rolls, and distributed them among the members of our 10,030 churches. It has provided us our up-to-date church paper, "The Amethyst," and increased its circulation to nearly 100,000 copies a month, a gain of 23,000 since last year. By special arrangements with several publishers it has prepared libraries of modern works on temperance, selling at $5.00 or $10.00 each,

according to the number of Books in the library, intended to find a place in the more than 15,000 schools and colleges.

In our work we have been greatly aided by, and we make grateful acknowledgment to, The National Temperance and Publication Society, The National Women's Christian Temperance Union, The National Reform Association, The National Inter-Church Temperance Federation, which now consists of nine denominations with a membership of over 12,000,000; also, we gratefully acknowledge the aid of the Anti-Saloon League, which has been particularly helpful in securing better legislation, state and national, and in extending no license territory.

The prospects are not bright in all respects. It must be admitted that "The last year saw the largest amount spent upon liquor known in the history of the country, viz.: The enormous sum of $2,362,046,508." But this, in part, is explained by the fact that in recent years foreign immigrants at the rate of nearly 1,000,000 a year have been coming in among us and, of them, an unusually large share are from the more undesirable classes of Europe and are intemperate. Many things test our faith and courage. Each successive year stockholders of distilleries, breweries and saloons, more and more mass their forces, hurling men and money against us. But we need not be discouraged. The Lord of Sabaoth is with us. "For this purpose was the Son of God manifested, that He might destroy the works of the devil." The true Church of Christ is the church Militant He, the Captain of our Salvation. We are in the midst of battle where are warriors, armed men, confused noise, garments rolled in blood. But every one who is a member of the true Church, full of the spirit of the great Captain, is eager to be on the fighting line, rejoicing that he is permitted to follow his Leader and bear some part in pulling down the strongholds of Satan.

More and more we must wield "the Sword of the Spirit, which is the Word of God." More and more we must use that mighty weapon All Prayer, for "this is the victory that overcometh the world, even our faith." In fighting intemperance we must bear in mind, that it is simply one of the many forms of sin, and that the only way to get sin, whatever the sort, out of human hearts is to so preach "Christ and Him crucified," that men shall repent and believe on Christ, being wrought upon by the Holy Spirit and converted and cleansed from sin, thus becoming "new creatures in Christ." Right along this line we must the more center our efforts as ministers and laymen. That great Presbyter, the Rev. Dr. Theodore L. Cuyler, great preacher, *powerful advocate of temperance* all his days, in one of his many brilliant letters for a religious newspaper said, and it proved to be his very last newspaper article, "If I could deliver but one discourse to a congregation composed of all the nations of the globe, this should be my text, 'Christ died for our sins;'" and then he went on to say that "the highest spiritual power is developed only as the preacher points men to Christ on the cross." That " it is the duty of every ambassador of God to thunder against injustice, and fraud and covetousness and licentiousness and intemperance, but the true vantage ground from which to assail them is beside that cross where Christ died to condemn all sin and to save the sinner."

And there are many hopeful signs outside of organized church life. The Bible truths we preach and teach are bringing results; the leaven of the Gospel is

permeating all society. One of the watchwords of the hour is "Conservation," Congresses being held to consider the conservation of our forests, for the conservation of our coal mines, for the conservation of our natural water power, congresses being held to consider the conservation of health and the conservation of human life, etc.; in a word, just now, as never before, the marked trend of thought is: "How conserve that which is good, how eliminate that which is evil, how bring about that condition in human society which will make for the highest happiness and well-being of all, old and young; how make our nation most prosperous and its government most beneficent and secure?" Such is the trend of earnest thought and we may rest assured that, sooner or later, the many minds thinking along these lines will, *logically*, come to say, "The rum traffic brings only evil to men, physically, mentally, morally, religiously and it should and *must* be driven from the land.' "

The following resolutions are recommended for your adoption:

1. That we make a large use of the various kinds of literature which our Permanent Committee provides, and that a representative of the Permanent Committee on Temperance be invited by the Program Committee to address the next Synod.

2. That each one of our churches take up an annual offering for the work of the Temperance Committee.

3. That there be a general observance of Temperance Sunday in our churches and Sunday Schools, either on the third Sunday of October, the day named by General Assembly, or on some other convenient day.

4. That Sessions endeavor to increase the number of subscribers for *The Amethyst*, the official organ of the church on temperance.

5. That the members of our churches insist that the laws of our commonwealth in reference to Sunday closing of saloons be fully and impartially enforced.

6. That our members, by their votes and all proper influence, do their utmost to secure the enactment and enforcement of laws helpful to the cause of temperance.

7. That Synod join General Assembly in denouncing "The White Slave Traffic," and its kindred evils, believing that public opinion should be aroused, educated and brought to that point, where there shall no longer be two standards of morality, one for man, one for woman.

8. That pastors and teachers emphasize the sin of manufacturing and selling intoxicating liquors and, also, put emphasis on the sin of drunkenness.

9. Finally, that in trying to put away from society the sin of intemperance, we first, last and all along, bring the Gospel of Christ to bear on the consciences of men as our chief reliance for success, praying that the Holy Ghost may attend and make our message effectual.

The Committee on Finance presented its report which was adopted and is as follows:

Your Committee has audited the Treasurer's books and accounts, compared the vouchers with the charges and find the same correct and recommend their approval.

The following is the Treasurer's report for the year ending October 1, 1912:

RECEIPTS

Balance on hand, Oct. 1, 1911		$2,470.63
Presbyterial Apportionments	$1,229.03	
Interest	60.00	1,289.03
		$3,759.66

DISBURSEMENTS

Committee on Ministerial Supplies	$ 40.07	
Committee on Evangelistic Work	52.94	
Committee on Systematic Beneficence	4.44	
Committee on Brotherhood	35.00	
Committee on Ministerial Relief	200.00	
Temporary Clerks	40.00	
Central Church, Auburn and janitor	120.00	
Bond Treasurer Synodical Missions	20.00	
Printing Minutes and Postage on same	195.35	
Storage Synodical Records	6.00	
Postage and Stationery, Stated Clerk	12.50	
Salary of Stated Clerk	400.00	
Salary of Permanent Clerk	150.00	
Postage and Expenses, Treasurer	11.46	$1,287.76
Balance on hand, October 1, 1912		$2,471.90

Your Committee would recommend:

1. That an appropriation of twenty dollars be made to the janitor of the First Presbyterian Church of Gouverneur.

2. That the Assessment for the current fiscal year be at the rate of five mills per communicant.

Recess was taken until 2 o'clock P. M.

Closed with prayer.

THURSDAY, October 17, 2 o'clock P. M.

After prayer business was resumed.

The following recommendation of the Committee on Judicial Business was adopted:

The Synod of New England having been erected by the General Assembly on May 23, 1912, and ordered to meet October 22, 1912, for administrative purposes, we recommend that the minutes of the Presbytery of Boston be examined by this Synod.

The report of the Nominating Committee of the Woman's Synodical Society of Home Missions was presented, accepted, and the nominations were ordered printed in the Appendix to the Minutes.

The Committee to Nominate Visitors to Colleges and Seminaries presented the following report which was accepted and its recommendation was adopted:

We consider that the changed condition in the relation of the several institutions to the Synod and its Presbyteries renders the continuance of annual delegations unnecessary, that Synod on previous occasions has frequently taken steps toward discontinuance of these delegations, that the only institution now in organic connection with the Synod is Auburn Theological Seminary, and the connection in this case, is through the presbyteries to whom regular reports are made.

We, therefore, recommend that the Synod of New York do not appoint further visitors to the Colleges and Seminaries, and that the changes necessary to the discontinuance of this Committee be made in the rules of this Synod.

The Committee to Collate the Reports of the Committees on the Records of the Presbyteries, reported, recommending that the records of the following Presbyteries be approved: Albany, Binghamton, Boston, Brooklyn, Buffalo, Champlain, Chemung, Columbia, Eastern Persia, Geneva, Hudson, Long Island, Lyons, Niagara, North River, Otsego, Porto Rico, Rochester, St. Lawrence, Steuben, Troy, Utica and Westchester.

That the records of the Presbytery of Genesee be approved with this exception:

That on page 32 the record of a pro re nata meeting is given, without stating that the meeting was requested in due form. Attention is also called to the insertion of the report of a committee on page 31 apart from the minutes of any meeting.

That the records of the Presbytery of New York be approved with this exception;

That the Presbyterial meetings of April 14 and May 8, 1912, were closed without prayer and the Apostolic Benediction.

The records of the following Presbyteries were not presented: Cayuga, Chile, Nassau, North Laos, Siam and Syracuse.

The report of the Collating Committee was approved.

The Women's Home Missionary Society presented the following encouraging report of its work during the past year:

Today, the Society presents its thirtieth report with gratitude, because of hopes verified and anticipations realized.

While there are tabulated nine less Women's Societies than a year ago, there is, due to the membership campaign, a gain in members of 1,493, which now number 27,482.

Ninety Young Women's Societies have held their own, losing none and adding one society.

There are 26 Westminster Guild Chapters over against 17 in 1910–1911. Ten more Bands, now 152 Cradle Rolls, an increase of 30. Ten more contributing Sabbath Schools, reaching 281 Schools giving to Home Missions.

There are 467 Young People's and Young People's Societies of Christian Endeavor.

Fifteen more Home Mission Study Classes, 85 in all.

One hundred and twelve additional copies of the *Home Mission Monthly* taken, with a subscription list of 2,736 to *Over Sea and Land*, 514 more magazines than in 1911.

Figures, it is said, "do not lie," these which we have brought to your attention emphasize facts, viz.:

Many more people identified with and interested in Home Missions.

A gain in organizations of Young People and in Sabbath Schools contributing to the cause.

More babies enrolled in Cradle Rolls.

A desire for more knowledge gained through Study Classes and our Mission publications. The figures regarded in this light become vitalized forces for the evangelization of our Land.

Our gifts to the Woman's Board and through it to the Freedmen have exceeded those of last year, in round numbers, by $12,755.12. All organizations have advanced in their contributions.

The Emergency Fund, that far reaching, beneficent fund, for sick and disabled teachers, has received more money.

There seems also to have been an awakened sense of responsibility towards the Freedmen, to whom we have appropriated $15,424.51.

To objects designated by the Woman's Board, and sent to its Treasurer, through Presbyterial Treasurers, our offerings amounted to $68,094.07, a total of $83,518.58.

Because of our donations, represented by these figures, more than eight score teachers' salaries have been paid in whole or in part. A host of scholars, supported in the schools maintained, to an extent at least, through our benefactions. We rejoice, as we feel sure that through our efforts minds have been awakened, hearts softened, and blessed, and souls, by the grace of God, saved throughout our broad land.

Besides consecrated money, barrels, boxes, packages have lightened the burdens of Home Missionaries and their households, cheered weary teachers, and brightened the lives of scholars, through the whole year, as well as at special seasons and particularly at the Christmas time, of these and their value the

Woman's Board makes no tabulated statements but we know that their worth is beyond estimation.

We are appalled with the thought that there is yet so much land to be possessed. Notwithstanding, with the Past behind, and the Future ahead, we do not shrink from our responsibilities but echo the words of brave old Caleb, "Let us go up at once and possess it; for we are well able to overcome it."

We cannot refrain from expressing the sorrow we feel at the severing of the tie which has bound to us the Presbyterial Society of Boston. We desire to bear testimony to its loyalty and to record our appreciation of its generous, self-sacrificing labors as a co-worker with us. Our best wishes and our prayers will accompany the Society in its Synodical Organization. We shall pray that God's richest blessings may rest upon it and upon those who shall compose it, beseeching the Heavenly Father that, "as they have watered others they may be watered themselves."

As a Synodical Society we rejoice in our connection with the great Synod of New York. We desire to unite with it in earnest supplication to God, that all work begun and carried forward by it, and by all connected with or represented by it, may be brought to successful issues during the coming year.

The report was accepted and the following action was taken:

In connection with the presentation of the report of the Woman's Synodical Committee to this body, the Synod tenders to the members of that Society its grateful appreciation of their service for Home Missions and congratulates them most heartily upon their glorious and successful results.

The Committee of Arrangements recommended the following order for the celebration of the Lord's Supper at 4.15 o'clock, this afternoon which was approved:

That the Moderator preside, that Rev. Joel C. Glover administer the bread and that Rev. William C. Spicer administer the cup and that the following Elders assist in the distribution of the elements: Anson A. Potter, Arthur E. Cushman, Joseph E. Messenger, Horace Briggs, William H. Beach, William A. Main, John A. Cowan, Charles W. Seymour.

The following officers of the Synod were re-elected for the period of five years: Stated Clerk, Rev. J. Wilford Jacks, D.D., of the Presbytery of Geneva; Permanent Clerk, Rev. Daniel A. Ferguson, D.D., of the Presbytery of St. Lawrence; Treasurer, John T. D. Blackburn, Esq., of the Presbytery of Albany.

Rev. William P. Swartz, Ph.D., Secretary of the New York Sabbath Committee addressed the Synod on the subject of "A Scientific

Research into the Influence of the Weekly Day of Rest upon Human Welfare." By a rising vote, Synod expressed its interest in and its sense of the importance of such research.

Elder Edward D. Ibbotson presented the following report of the Committee on Ministerial Relief which was accepted and its recommendations adopted:

During the year just closed, efforts have been made to reach some of the larger Presbyteries and in a personal way to bring the needs of the Board to the attention of the individual church. Conferences with Ministers and Sessions were held in Utica, Syracuse and Rochester and the work and the needs of the Board were presented at a morning service in a large number of churches. The object of the conference was to impress the Ministers and Elders with the importance of this cause and to urge them to give it a larger share in their benevolences and also to create strong Committees in each Presbytery, whose duty it should be, to reach every church, personally, with a view to securing a regular annual contribution for the cause of Relief from non contributing churches, and also to stimulate contributing churches to larger gifts.

Your Committee was greatly encouraged and cheered by the earnestness with which the Ministers and members of Sessions,in the Presbyteries visited, responded to our suggestions, and while the results of these efforts cannot be known until the close of the current year, we feel sure that largely increased contributions for the cause will result.

The receipts to the Board from our Synod were One Thousand One Hundred Seventy Dollars less the past year than the year previous, while we drew from the Board Three Hundred Thirty Dollars more. Eighteen of the Twenty-seven Presbyteries of Synod drew from the Board more than they contributed and the total withdrawals were Seven Hundred Thirty-Seven Dollars more than the total contributions, so that on April 1st last, this Synod stood debtor to the Board just Seven Hundred Thirty Seven Dollars for the year, a condition not at all creditable to the largest and probably the richest Synod reporting to General Assembly.

The total contributions from churches, sabbath schools and individuals to the Board from all Synods was relatively the same as 1911, so that had it not been for the increase in unrestricted legacies of nearly Forty-Three Thousand Dollars the Board would have been absolutely unable to care for the Fifty-four additions to the Roll during the year. There were on the Roll of the Board last year twelve hundred fifty-one, the largest number ever before reported to General Assembly. Of these, five hundred twenty were Ministers, six hundred fifty widows, thirty-seven orphans and seventeen women missionaries. There were two hundred twenty-five Ministers on the Honor Roll, with an average of over seventy-eight years and an average number of years in the Ministry, of forty-nine. These two hundred twenty-five Ministers received an average of Three Hundred Forty-Two Dollars, other Ministers an average of Two Hundred Eighty-Three Dollars and widows One Hundred Seventy-Two Dollars amounts barely sufficient to sustain human life.

No woman, unless she be a missionary, is entitled to have her name placed on the Roll for help until she becomes a widow, therefore, scores and scores of these aged Ministers and their wives were compelled to live on the amounts as above stated, a condition which must appeal to the great benevolent heart of the Church, wherever known.

Your Committee is more and more convinced that what is needed, not alone in this Synod, but in all our Synods, is a realization that an adequate support of the work of the Relief Board is not only one of the first duties of the church but *Its Highest Privilege*, as well, and that Ministerial Relief should no longer remain among the minor causes of the Church but should be placed next to the great Mission Boards in the benevolent thought of the people, and to this end we recommend that the Committee be continued and that such plans of work as in the judgment of the Committee seem best calculated to bring these results, be approved.

We are glad to report that at the last meeting of the General Assembly the Board of Ministerial Relief and Ministerial Sustentation Fund were federated and recommend the co-operation of each Presbytery and Church with Dr. W. H. Foulkes the Secretary elect, to widen the knowledge of the needs of this great cause.

We further recommend:

That in view of the Federation of the Board of Ministerial Relief and the Ministerial Sustentation Fund by the last General Assembly, and in view of the campaign for an endowment of $10,000,000 authorized by the General Assembly, and in view of the importance of this great cause at this time, the Synod of New York requests the Board of Ministerial Relief and Sustentation to co-operate with the Committee of Arrangements for the next Synod in arranging and presenting this great cause before the Synod in the most complete manner possible and sufficient time be set aside for this purpose.

The report of the Committee on Home Missions was presented, accepted and its recommendations were adopted:

The Board of Home Missions stands vitally related to every religious and social interest of our country. One has but to glance at its Annual Report to discover its varied activities its unceasing vigilance and its tremendous energy in caring for every interest that falls within its sphere. Its pickets are on guard along all our frontiers, its forces are deployed along all our western railroads, its scouts are scouring the rural regions of all our States in search of strategic points where the forces of the Kingdom may rally.

It is planting the standard of the cross among the Indian tribes, the Mexican villages, the Mormon communities, the hamlets of the mountaineers, the Alaskan clans and mining camps, the huts of the lumber jacks and among the Islanders of both coasts.

Then they meet the immigrant as he lands and follow him to his adopted home and throw around him the influence of our blessed Church.

The varied problems related to the social service of the Church, especially those which grow out of class estrangements, and the foreign colonies within our

City, are studied with a view to practical results in gathering them into congregations.

But the Annual Report is in possession of every minister and within reach of every elder who cares to possess it. Any review or restatement of its contents would, therefore, be superfluous. But it is well here to note the fact that while our Synod is taking care of the Synodical work we are not without valuable assistance from the Board of Home Missions in the conduct and support of work among our foreign populations.

It is gratifying to note that the offerings of the churches of our Synod during the past year reached the generous sum of $94,142, the largest amount given for this cause within fifteen years. This increase is justified by the enlarged operations of the Board along every line already mentioned, and the constantly increasing expenses of these expanding departments.

But the coming year and the succeeding years will demand a rising scale of contributions if the experiments which have been carried already to the point of established work are to be adequately maintained.

In view of present and prospective needs, the Executive Commission, in preparing the Budget for the current year has recommended that the churches of the Synod of New York cross the hundred thousand dollar mark and contribute to this Board $105,431.

The Interdenominational Council of Home Missions, at its meeting last spring, inaugurated a movement among the churches which is to culminate in a special *Home Mission Week* in November which is the Home Mission month in the calendar. The week selected is the last whole week in the month from the 20th to the 27th. In preparation for this week and in order to make the movement effective, there has been a general and generous diffusion of educational literature among the churches during the past six months. This timely and thorough work ought to prepare the way for inspirational meetings during the week selected.

We offer the following recommendations:

1. That pastors and elders be requested to obtain and distribute the literature of the Board that the people may be fully informed respecting the work of this Board and its plans for the future enlargement of its operations.

2. That the pastors of our churches be urged to make the most of Home Mission Week in the manner that will best conserve the sacred interests of the Redeemer's Kingdom in our land.

Rev. William H. Foulkes, D.D., addressed the Synod in connection with the report of the Committee on Home Missions.

Rev. William Hogarth Tower addressed the Synod in the interest of the American Bible Society.

The Committee on Church Erection presented its report which was accepted and the following is an abstract thereof:

From the year 1845 to the present, this Board has been an aid to the congregations of our denomination from the thickly settled regions of the East to the sparsely settled sections of the great West. It has provided shelter for thousands of our congregations and has aided in the erection of many homes for our ministers and missionaries.

Examine the report of this Board to the last General Assembly and you will realize the greatness of its activities. Every state and territory including Alaska, Porto Rico, Cuba, Panama and the District of Columbia, have been ministered unto by the generosity of the friends of this Board. Since the organization of this Board sixty-seven years ago, ten thousand appropriations have been made and nearly seven million dollars expended.

During the period of twenty-five years service which the late Secretary, the Rev. Erskine N. White, D.D., rendered this Board, he witnessed the admission into the Union of North and South Dakota, Wyoming, Utah, Idaho, Montana, Washington and Oklahoma. His sympathies went out to the insular possessions, which the fortunes of war brought under our flag and he planned to meet their needs. He heard the call of New Mexico and Arizona and considered the means of aiding their people when the hand of death was laid upon him and his personal work ended for this great cause. His career has been an inspiration to the Board and witnessed the greatest expansion of our country and marked the progress of the Board from a local agency to a National force for Christian truth and citizenship.

The Board has made four general divisions of the field. The first division concerns itself with *New England*, which in recent years has shown a new responsibility to the Presbyterian Church. A foreign population has invaded this old home of the Puritans and a large number of these newcomers are of Presbyterian faith or affiliation. They are mostly employees and not in a condition for self-support. The Congregationalists, Methodists and Baptists have given them aid, but it is not the policy of the Presbyterian Church to ask other denominations to do the work which it is capable of accomplishing. While this good fellowship is appreciated, it is a call to our Church to care for its own people and to see that suitable chapels and churches are erected to meet the growing demands of this great manufacturing center.

2. The second division relates to an interesting situation in the *older Synods*, where the applications for aid come from the village and the suburban communities. The rural church, as we have heard mentioned in Synod upon many occasions, is a serious problem. The farmer who has enjoyed some measure of prosperity is able to use good roads and a horseless carriage to the village, suburban or city church and the distinctive rural church is left with a diminishing constituency. If the rural church is to become a strong factor again it must be made the center of the religious and social life of the people, and a suitable building is the first necessity. The rural regions should not be neglected and the Board must follow the evangelist and the missionary.

3. The third division comprises the cities. This Board was not organized to aid the city churches, believing they should support their own missions. But the

present influx of foreigners has presented a greater problem than these churches can carry unless they are aided by the denomination at large.

4. The *fourth division* embraces the NEW STATES. In these states, towns build up rapidly, business is quickly developed and schools are promptly located. What is a water-tank along a railway line today, will become a town tomorrow. Where two railroads cross now, there will be a flourishing city ten years hence. All kinds of influences will be at work from the keenness of business to the abandon of debased human passions, from the brightness of intellectual development to the darkness of sin and degradation. Mining and irrigating industries are increasing and attract a moving, shifting population which is ever alert for the best advantages of gain, these sections may offer. A wise foresight demands that a chapel and a house for the missionary be established for the utterance of gospel truth and the maintenance of christian lives as a means of fulfilling the word of Isaiah: "He shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked." The Assembly that created this Board pointed out this great work as the special field for its energy, and each Assembly has repeated the commission. During the past year this Board has aided in building churches in Alaska, among the Mormons, the Mexicans, the Indians and the Negroes.

The number of appropriations from the General Fund exceed those of last year by seventeen, 293 against 276, and the average amount given was $991 against $884 the previous year, while the total amount is $23,773 above the previous year. This increase is due to the residue of income from the Kennedy Fund, after the demands of the evicted churches of Tennessee had been met.

From the Churches and Sunday Schools $69,510 have been received while the demands upon the Board amount to $220,000, showing that a larger income has to be secured than the combined amount of the Churches, Sunday Schools and allied organizations give. On top of this fact comes the statement that the Board has an estimated deficit of $53,000 for the years 1912 and '13. The contributions of the churches have increased only eight per cent in ten years, while the demands have increased fifty-five per cent.

It has been supposed by many members of our Church that the Kennedy bequest might be used in a general manner, so that all responsibility might be met at once. This Fund is intended to aid in the work, to become a stimulus to the Church at large and not to be a signal for resting upon our oars. If the Board used this Fund lavishly for new work, without the prospect of supporting it properly, it would soon suffer a wretched slump. If it loaned the money to every appealing church there would be no definite income from it for the stability of the work.

Out of 919 churches of the Synod of New York, 596 churches gave $12,357 to this Board last year, and the Board appropriated $7,025 to the Presbyteries of Synod in the following manner: Boston, $1,525; Buffalo, $1,000; Porto Rico, $3,100; Westchester, $1,400.

While these figures indicate that the Synod asked for a little more than fifty per cent of its offering, it is still a small offering for the Synod for this cause. Other Synods have greater needs than the Synod of the Empire State and demand all they contribute and in some instances ask for more than they give. The

stronger Synods should measure up to the requirements of the importance of this Board's work.

It is safe to say that the officers of the Board will administer the Kennedy Fund of over two million dollars in such a manner that it will become a blessing to this worthy cause and the means of aid to many of our congregations scattered abroad under the folds of our Nation's flags. It should be an impetus to the Churches to make larger contributions to this Board so that the deficit of $53,000 may be overcome and the new demands may be faithfully met.

Your committee urges the Synod to encourage the churches in their responsibility to this Board and to take interest in circulating *The Church Erection Catechism* among its members so that full knowledge of this Board may be obtained and that the increasing demands upon its resources may be understood.

The Committee to Nominate the Permanent Committees of Synod for the ensuing two years reported their recommendations, which were adopted and ordered printed in the Appendix to the Minutes.

The report of the Committee on the Next Place of Meeting recommended the Second Church of Auburn, provisionally. The report was approved, but authority was given the Moderator and the Stated Clerk to make other arrangements if necessary.

The Treasurer was authorized to pay the usual bills and salaries.

The several Standing Committees were called and having no further business to present were discharged.

The Committee on Leave of Absence reported that the following members of Synod had been permitted, for adequate reasons, to withdraw before the close of the Sessions, and the report was accepted:

Presbytery of Albany: *Minister*—Edward R. James.
Binghamton: *Ministers*—Paul R. Hoppe, Louis M. Lawrence.
Buffalo: *Minister*—Newton S. Methfessel.
Cayuga: *Elder*—F. E. Swift.
New York: *Minister*—William T. Elsing; *Elder*—P. J. Fleck.
Otsego: *Minister*—William H. Niles.
Steuben: *Elder*—George H. Weatherby.
Syracuse: *Ministers*—Walter R. Ferris, Kenneth B. Welles; *Elders*—M. E. Barlow, Isaac A. Share.
Westchester: *Ministers*—Murray H. Gardner, Arthur C. McMillan; *Elder*—Ralph E. Prime.

The Roll was called and the following members were recorded as absent without the permission of Synod:

Presbytery of Brooklyn: *Minister*—John Barlow; *Elders*—George P. Conard Benjamin A. Everitt.
Buffalo: *Minister*—Stanley U. Mock.
Cayuga: *Minister*—George B. Stewart.
Chemung: *Minister*—R. Lew Williams.
Rochester: *Elder*—F. Stuart Gray.
St. Lawrence—*Elder*—Percy J. Parlow.
Syracuse: *Elder*—John T. Roberts.
Westchester: *Elders*—Orson W. Sloat, Thomas F. Hill.

The Minutes were read and approved.

The Sacrament of the Lord's Supper was observed according to previous arrangement.

After prayer, recess was taken until 7.30 o'clock P. M.

THURSDAY, October 17, 7.30 o'clock, P. M.

Devotional services were conducted under the direction of Rev. Ralph W. Brokaw, D.D.

An address was given by the Rev. William H. Foulkes, D.D., on the subject of Ministerial Relief and Sustentation.

An address was also given by Rev. Mark A. Matthews, D.D., Moderator of the General Assembly.

The following resolution was unanimously adopted:

Resolved, That the Synod of New York hereby expresses its hearty appreciation of the hospitality of the Church of Gouverneur. By their proffer of entertainment, on the cancellation of the meeting place previously fixed, they have exhibited a confidence in the resources of the community which merits our commendation.

We would make special mention of the careful preparations and constant attention of the pastor, Rev. William F. Skinner, for the Sessions of Synod, and of Mr. A. E. Cushman, the chairman of the Committee of Entertainment for his superior arrangements of hospitality.

No less have we appreciated the exceptional provision by the ladies at the church and the cordial welcome to their homes; the pleasing services of the choir, the attentions of the ushers and the diligence of the Sexton, the generous use of the automobile service tendered to the members of Synod and particularly the assistance rendered by the Sister churches of that village.

We gladly record our testimony that these kind services have combined to make this one of the most delightful meetings of Synod which its members have ever been privileged to attend.

The remaining Minutes were read and approved.

The business having been completed, the Synod adjourned to meet in the Second Church, Auburn, N. Y., Tuesday, the twenty-first day of October, 1913, at 7.30 o'clock P. M.

Concluded with prayer and the Apostolic Benediction.

DANIEL A. FERGUSON,
Permanent Clerk.

ATTEST:
J. WILFORD JACKS,
Stated Clerk.

Appendix

I. REPORT OF THE PRESBYTERIES

I. **The Presbytery of Albany** consists of sixty-three ministers and forty-nine churches.

Ministers received:

October 5, 1911, Rev. Henry Baker from the Presbytery of Brooklyn;

October 12, Rev. Wm. H. Stubblebine, Ph.D., from the Presbytery of Newark; Rev. John W. Dennis from the Presbytery of Utica;

April 16, 1912, Rev. Peter A. Macdonald from the Presbytery of Niagara; Rev. U. L. Mackey from the Presbytery of Albany, U. P. Church;

June 18, Rev. Wm. Francis Berger from the Presbytery of Steuben;

September 17, Rev. Isaac O. Best from the Presbytery of Syracuse; Rev. Raffaele De Pierro from the Hudson River Baptist Association.

Pastoral relations dissolved:

March 1, 1912, between Rev. Isaac C. Bates and the Princetown Church;

March 15, between Rev. Henry W. Tolson and the Kingsborough Church;

April 30, between Rev. Arthur M. Ellis and the Stephentown Church;

May 27, between Rev. Alfonso R. Olney, D.D., and the Jermain Memorial Church;

August 1, between Rev. George W. Newman and the Carlisle Church;

August 31, between Rev. John W. Dennis and the Esperance Church;

September 23, between Rev. Putnam Cady, D.D., and the Emmanuel Church, Amsterdam;

October 31, between Rev. Thornton A. Mills, Ph.D., and the Schenectady Union Church.

Installations:

October 5, 1911, Rev. Henry Baker over the Ballston Center Church;

December 19, Rev. Wm. H. Stubblebine, Ph.D., over the Albany Sixth Church;

January 24, 1912, Rev. John W. Dennis over the Esperance Church;

April 25, Rev. Peter A. Macdonald over the First Church of Saratoga Springs;

July 10, Rev. Wm. Francis Berger over the Kingsborough Church;

October 24, Rev. Wilbur A. Wagar over the Stephentown Church.

Ministers dismissed:

December 12, 1911, Rev. John J. Cameron to the Presbytery of St. Lawrence;

March 15, 1912, Rev. Henry W. Tolson to the Presbytery of Lehigh;

April 30, Rev. Arthur M. Ellis to the Classis of Rensselaer;

May 20, Rev. George S. Allan to the Presbytery of Troy;

August 1, Rev. George W. Newman to the Presbytery of Binghamton;

August 31, Rev. John W. Dennis to the Presbytery of Utica;

September 17, Rev. Raffaele De Pierro to the Presbytery of Montreal;

September 23, Rev. Putnam Cady, D.D., to the Presbytery of Newark.

Deceased:

July 26, 1912, Rev. George N. Karner at Mill River, Mass., aged 56 years.

II. **The Presbytery of Binghamton** consists of thirty-six ministers and thirty-two churches and has under its care two candidates.

Ministers received:

April 16, 1912, Rev. Alonzo Shafer from the Presbytery of Otsego; Rev. Henry G. Margetts from the Presbytery of Steuben;

September 17, Rev. William H. Sawtelle from the Presbytery of Lackawanna; Rev. Henry Didama Smith from the Presbytery of St. Lawrence; Rev. George W. Newman from the Presbytery of Albany; Rev. Charles J. Moon from the Presbytery of Lackawanna.

Candidates taken under care of Presbytery:

September 16, 1912, Francis O. Hathaway and Benjamin B. Milnes.

Pastoral relations dissolved:

January 5, 1912, between Rev. David S. Curry and the First Church of Cortland;

September 4, Rev. Lawrence R. Howard and the First Church of Owego.

Installations:

November 2, 1911, Rev. James A. Anderson over the First Church of Nichols;

May 7, 1912, Rev. Henry G. Margetts over the Church of Nineveh;

June 4, Rev. Alonzo Shafer over the Church of Masonville.

Ministers dismissed:

January 5, 1912, Rev. David S. Curry to the Presbytery of Pittsburgh;

April 15, Rev. Curtin G. Roop to the Presbytery of St. Lawrence; Rev. Samuel R. Warrender to the Presbytery of Columbia;

September 4, Rev. Lawrence R. Howard to the Nebraska Conference of Congregational Churches;

September 17, Rev. Robert J. Lockhart to the Presbytery of Chemung.

III. **The Presbytery of Boston** consists of sixty-nine ministers and forty-one churches and has under its care eight candidates.

Ministers received:

December 18, 1911, Rev. J. Van Neice Bandy from the Universalist denomination; Rev. Albert M. MacLeod from the Presbytery of Truro (Canada); Rev. Archibald D. MacKinnon from the Presbytery of Halifax (Canada);

March 5, 1912, Rev. Norman MacQueen from the Presbytery of Sydney, (Canada);

October 1, Rev. Alexander Jackson, Ph.D., from the Presbytery of Cleveland.

Candidates taken under care of Presbytery:

April 17, 1912, Edward E. Eells;

October 1, John N. Morrison from the Presbytery of St. Clairsville.

Candidate licensed:

January 1, 1912, Joseph Kerr.

Pastoral relations dissolved:

December 19, 1911, between Rev. W. Seward Wallace and the Church at South Ryegate; between Rev. Duncan Salmond and the Church at Antrim;

April 17, 1912, between Rev. Malcolm L. MacPhail, D.D., and the Scotch Church, Boston;

August 6, between Rev. Frank A. Arbuckle and the Church at Houlton;

October 1, between the Rev. James Todd, D.D., and the Fourth Church, Boston.

Installations:

October 13, 1911, Rev. John L. Hess over the Church at Waltham;

October 27, Rev. James W. Smith over the Westminster Church, Manchester;

January 9, 1912, Rev. Albert M. MacLeod over the Church at Hyde Park;

January 15, Rev. Duncan Salmond over the Church at Barre;

March 5, Rev. Norman MacQueen over the Union Square Church, Somerville;

May 9, Rev. J. Van Neice Bandy over the Church at South Framingham;

August 6, Rev. Frank A. Arbuckle over the Church at Antrim.

Ministers dismissed:

December 19, 1911, Rev. Charles W. Dane, Ph.D., to the Presbytery of North River; Rev. Gregory A. Sherajan to the Congregational Association of New Hampshire;

January 1, 1912, Rev. John W. MacCallum to the Presbytery of Kallispell;

April 16, Rev. Samuel M. Forsythe to the Presbytery of Ozark;

April 17, Rev. Malcolm L. MacPhail, D.D., to the Presbytery of Pittsburgh.

Licentiate transferred:

October 1, 1912, Joseph Kerr to the Presbytery of St. Lawrence.

Candidate transferred:

October 1, 1912, D. George MacLennan to the care of the Presbytery of Pittsburgh.

Deceased:

June 17, 1912, Rev. Warren R. Cochrane, D.D., aged 77 years.

Miscellaneous:

October 22, 1912, the Presbytery of Boston by order of the General Assembly becomes a part of the newly constituted Synod of New England.

IV. **The Presbytery of Brooklyn** consists of one hundred and one ministers, forty-eight churches and has under its care one licentiate and thirteen candidates.

Ministers received:

October 25, 1911, Rev. Lyman C. Pettit from the Troy Conference of the M. E. Church;

November 27, Rev. David Junor from the New York Classis, Reformed Church;

February 26, 1912, Rev. John Barlow from the Congregational Union England and Wales; Rev. John Pons from the Evangelical Church, Switzerland;

Rev. Chauncey T. Edwards from the Presbytery of Madison; Rev. Tracy B. Griswold from the Presbytery of Portland;

April 22, Rev. Frederick F. Shannon, D.D., from the N. Y. East Conference, M. E. Church; Rev. D. Everett Lyon, from the N. Y. East Conference of the M. E. Church; Rev. E. B. Shaw from the Baptist Church.

September 23, Rev. Andrew Magill from the South Classis, Long Island Reformed Church.

Candidates taken under care of Presbytery:

November 27, 1911, Robert J. Jensen and Herbert M. Hopkins;
February 26, 1912, Luther M. Bicknell, William F. Weefer;
May 27, John S. Carlisle, Nathaniel R. Foster;
June 24, Aurelis Safia;
September 23, C. Harold Berry, William H. Richie.

Licentiate received:

May 27, 1912, Matthew J. Caldwell from the Presbytery of Alaska.

Candidates licensed:

November 27, 1911, John P. Stanziani;
February 26, 1912, Robert J. Jensen;
April 22, T. C. Hossfield;
May 27, Luther Bicknell.

Pastoral relations dissolved:

December 4, 1911, between Rev. Lynn P. Armstrong and the Cuyler Church;
February 26, 1912, between Rev. G. Clemens Edson and the Noble St. Church;
April 22, between Rev. David Junor and Bensonhurst Church;
May 27, between Rev. Cleland B. McAfee and LaFayette Avenue Church;
June 24, between Rev. E. Frank Lee and St. Albans Church.

Ordinations:

December 4, 1911, George E. Bevans;
March 11, 1912, Robert J. Jensen;
June 2, John P. Stanziani, Henry S. Thompson;
June 3, Nathaniel R. Foster.

Installations:

December 7, 1911, Rev. David Junor over the Bensonhurst Church;
January 12, 1912, Rev. Lynn P. Armstrong over the Richmond Hill Church;
March 11, Rev. Robert J. Jensen over the Ainslee St. Church;
February 29, Rev. C. T. Edwards over the Bay Ridge Church;
March 15, Rev. John Barlow over the Memorial Church;
June 3, Rev. Nathaniel R. Foster over the Cuyler Church.

Dismissions:

November 27, 1911, Rev. B. G. Braskamp to the Presbytery of Washington; Rev. C. E. Jenney to the Presbytery of St. Louis; Rev. M. S. Littlefield to the Manhattan Congregational Association; Rev. Rockwood McQuesten to the Presbytery of Newark;

February 26, 1912, Rev. Frederick S. Curtis to the Presbytery of Elizabeth;

Rev. Lyman C. Pettit to the Presbytery of Steuben; Rev. John Pons to the Presbytery of Rochester;

March 11, Rev. Robert W. Leach to the Presbytery of Rochester;

April 22, Rev. W. R. Lawton to the Presbytery of New York; Rev. R. A. Watson to the Classis of Long Island, Reformed Church;

May 27, Rev. George E. Bevans to the Presbytery of New York; Rev. A. M. Meikle to the Eastern Congregational Association, Oklahoma;

June 3, Rev. Henry S. Thomson to the Presbytery of Minot;

June 24, Rev. D. Everett Lyon to the Presbytery of Newark; Rev. E. Frank Lee to the Presbytery of Birmingham;

September 23, Rev. J. A. Billingsley to the Presbytery of Butte; Rev. E. F. Eastman to the Presbytery of Nassau; Rev. F. J. Pohl to the Presbytery of Long Island.

Deceased:

December 27, 1911, Rev. Benjamin E. Dickhaut;

June 17, 1912, Rev. Nathaniel R. Foster;

September 2, Rev. David Junor.

V. **The Presbytery of Buffalo** consists of sixty-four ministers, fifty-seven churches and has under its care three licentiates and four candidates.

Ministers received:

July 11, 1911, Rev. Clifford Cornell from the Presbytery of Cayuga;

September 25, Rev. George McCulloch from the Presbytery of Cayuga;

February 27, 1912, Rev. James J. Coale from the Presbytery of Chicago;

April 15, Rev. Frederick C. Suits from the Presbytery of Genesee; Rev. Greeley H. Orvis from the Presbytery of Geneva;

September 30, Rev. Philetus T. Pockman, D.D., from the Classis of New Brunswick; Rev. Robert G. Higginbothom from the Presbytery of Rochester; Rev. Murray S. Howland from the Presbytery of Syracuse.

Candidates received:

September 30, 1912, Andrew Szabo; Clarence Beecher Scoville.

Candidates licensed:

April 15, 1912, C. Lansing Seymour; Arthur B. Fowler.

Pastoral relations dissolved:

February 27, 1912, between Rev. George Storner and the Church at Franklinville; between Rev. L. F. Ruf and the Church at Olean.

Installations:

April 25, 1912, Rev. James J. Coale over the Bethel Church at Lackawanna;

September 30, Rev. P. T. Pockman, D.D., over the Church at Alden.

Dismissions:

September 25, 1911, Rev. A. H. Fraser to the Presbytery of Kearney;

February 27, 1912, Rev. L. F. Ruf to the Presbytery of Cleveland;

April 15, Rev. Carl Linn to the Presbytery of Baltimore;

September 30, Rev. S. Horace Beshgetour, Ph.D., to the Presbytery of Steuben;

November 13, 1911, Rev. A. Herrick to the Presbytery of Rochester.

Licentiate transferred:
April 15, 1912, C. Lansing Seymour to the Presbytery of Syracuse.

Minister restored:
February 27, 1912, Rev. J. K. Griffis.

Name dropped from the roll:
April 15, 1912, Frederick A. Pitkin.

Church dissolved:
July 9, 1912, Stanton Street Church, Buffalo.

VI. **The Presbytery of Cayuga** consists of thirty-nine ministers, twenty-two churches, and has under its care two licentiates and three candidates.

Minister received:
April 16, 1912, Rev. Evan R. Evans, Ph.D., from the Presbytery of Steuben.

Candidates taken under care of Presbytery:
November 21, 1911, Deane Edwards, Walter S. Davison;
April 16, 1912, Thomas R. S. Butler, Carl E. Franz;
May 9, Clarence A. Spaulding;
September 24, Hardy Trumb, Charles H. Berry.

Candidates licensed:
November 21, 1911, Leo Alvin Gates;
April 16, 1912, Howard Vernon Yergin, Louis Woodsill Sherwin, Deane Edwards;
May 20, Thomas R. S. Butler.

Pastoral relations dissolved:
October 17, 1911, between the Rev. J. Frederick Fitschen, Jr., and Ithaca;
August 14, 1912, between the Rev. Cassius J. Sargent and Cato;
October 1, between the Rev. J. Herbert MacConnell and Fairhaven.

Ordinations:
May 9, 1912, R. S. Towne;
May 20, Thomas R. S. Butler.

Installations:
October 5, 1911, Rev. Charles Gorman Richards, over Auburn First Church;
November 28, Rev. J. Herbert Mac Connell, over Fairhaven Church.

Ministers dismissed:
October 7, 1911, Rev. J. Frederick Fitschen, Jr., to the Presbytery of Detroit;
November 21, Rev. Clifford Clement Cornwell to the Presbytery of Buffalo;
April 16, 1912, Rev. Alfred W. Moore to the Presbytery of Furruckabad, India;
August 14, Rev. Cassius J. Sargent to the Presbytery of Syracuse;
October 14, Rev. R. S. Towne to the Presbytery of Pendleton, Oregon.

Licentiates transferred:
April 16, 1912, Walter Davison to the Presbytery of Steuben; Lee Alvin Gates to the Presbytery of Steuben;

October 1, Louis W. Sherwin to the Presbytery of Indianapolis; H. M. Tenney to the Presbytery of Bismark; Clarence A. Spaulding to the Presbytery of Los Angeles.

Deceased:

May, 1912, Rev. Willis J. Beecher, D.D.

VII. **The Presbytery of Champlain** consists of fifteen ministers, twenty-one churches and has under its care one candidate.

Ministers received:

April 9, 1912, Rev. Samuel Eaton from the Essex County Association of Congregational Churches and Ministers;

September 17, 1912, Rev. Charles H. Schneegus, from the Classis of Newark, Reformed Church of America; Rev. William T. Eaton from the Piscataquis Association of Congregational Churches.

Pastoral relation dissolved:

September 17, 1912, between Rev. John A. MacIntosh and the church at Malone.

Minister dismissed:

September 17, 1912, Rev. John A. MacIntosh to the Presbytery of Cayuga.

Deceased:

February 17, 1912, Rev. William Fraser at Champlain, New York.

VIII. **The Presbytery of Chemung** consists of twenty-four ministers and twenty-one churches.

Minister received:

September 28, 1912, Rev. Robert J. Lockhart from the Presbytery of Binghamton.

Installation:

November 28, 1911, Rev. Oliphant Gibbons over the Church at Spencer.

Ministers dismissed:

April 15, 1912, Rev. Francis R. Wade to the Presbytery of Lyons;

September 17, Rev. William C. Falconer to the Presbytery of Albany.

IX. **The Presbytery of Chile** consists of eighteen ministers, fifteen churches and has under its care twenty-eight licentiates and local evangelists and three candidates.

X. **The Presbytery of Columbia** consists of twenty ministers and nineteen churches.

Ministers received:

December 12, 1911, Rev. Thomas J. Kirkwood from the Presbytery of Troy;

April 17, 1912, Rev. Isaac N. Steelman from the Hudson River Congregational Association;

September 17, 1912, Rev. Samuel R. Warrender from the Presbytery of Binghamton.

Candidate taken under care of Presbytery:
September 17, 1912, Mahran H. Looloian from the Presbytery of Newark.
Candidate licensed:
September 18, 1912, Mahran H. Looloian.
Ordinations:
April 16, 1912, Silas W. Studley;
September 24, Mahran H. Looloian.
Installations:
December 12, 1911, Rev. Thomas J. Kirkwood over the Church at Valatie;
April 17, 1912, Rev. Isaac N. Steelman over the Church at Cairo.

XI. **The Presbytery of Eastern Persia** consists of twelve ministers and four churches.

XII. **The Presbytery of Genesee** consists of twenty ministers, eighteen churches and has one candidate under its care.

Ministers received:
December 12, 1911, Rev. Theodore T. Hays from the Presbytery of Cleveland;
September 24, 1912, Rev. George D. Miller, D.D., from the Presbytery of Rochester.
Pastoral relations dissolved:
October 30, 1911, between Rev. Otto L. F. Mohn and the Church at Warsaw; between Rev. Willis P. Hume and the Church at North Bergen;
July 15, 1912, between Rev. George C. Noetling and the Church at Bergen.
Installation:
December 12, 1911, Rev. Theodore T. Hays over the Church at Byron.
Ministers dismissed:
October 30, 1911, Rev. Otto L. F. Mohn to the Classis of New York;
April 2, 1912, Rev. Willis P. Hume to the Presbytery of Niagara;
April 9, Rev. Frederick C. Suits to the Presbytery of Buffalo; Rev. George J. Searles to the Presbytery of St. Louis;
July 15, Rev. George C. Noetling to the Presbytery of Niagara;
September 24, Rev. Farley Porter to the Presbytery of Lyons.
Deceased:
December 31, 1911, at Poughkeepsie, Rev. John McKnight Brayton, aged 79 years.

XIII. **The Presbytery of Geneva** consists of twenty-six ministers, twenty churches and has under its care one candidate.

Ministers dismissed:
April 16, 1912, Rev. Samuel C. Gunn, D.D., to the Presbytery of Boston; Rev. Greeley H. Orvis to the Presbytery of Buffalo.
Candidate taken under care of Presbytery:
September 17, 1912, Howard A. Webster.

XIV. **The Presbytery of Hudson** consists of fifty-one ministers, forty-six churches and has under its care one local evangelist and one candidate.

Ministers received:

October 30, 1911, Rev. Ivan G. Martin from the Presbytery of North River;
September 17, 1912, Rev. Theophilus E. Montgomery from the Presbytery of Long Island.

Candidate licensed:

September 17, 1912, George Scofield.

Pastoral relations dissolved:

June 4, 1912, between Rev. Robert Bruce Clark and the Church at Port Jervis;
September 17, between Rev. Earnest Hansel and the Church at Amity.

Ministers dismissed:

December 1, 1911 Rev. Raymond C. White to the Presbytery of Monmouth;
June 4, 1912, Rev. Robert Bruce Clark to the Presbytery of New York.

Miscellaneous:

Mr. Frederick B. Post of Port Jervis has been elected Treasurer of the Presbytery.

XV. **The Presbytery of Long Island** consists of thirty ministers and twenty-three churches and has under its care two licentiates and one candidate.

Pastoral relation dissolved:

June 10, 1912, between Rev. Herman C. Fox, D.D., and the Church at Greenport.

Ministers dismissed:

April 16, 1912, Rev. George Rutger Brauer to the Presbytery of Jersey City;
June 10, Rev. Herman C. Fox, D.D., to the Presbytery of Lackawanna; Rev. Theophilus E. Montgomery to the Presbytery of Hudson;
September 10, 1912, Rev. Albert N. Millison to the Presbytery of Pittsburgh.

XVI. **The Presbytery of Lyons** consists of seventeen ministers and eighteen churches.

Ministers received:

April 10, 1912, Rev. Francis R. Wade from the Presbytery of Chemung;
July 1, Rev. William A. Hallock from the Presbytery of Rochester.

Pastoral relations dissolved:

November 21, 1911, between Rev. Theodore S. Day and the church of Red Creek.

Installations:

December 19, 1911, Rev. Theodore S. Day over the church of Junius;
June 4, 1912, Rev. John C. Langford over the Church of North Rose;
July 1, Rev. William A. Hallock over the Church of Williamson.

Deceased:

November 26, 1911, Rev. Matthew Gaffney.

XVII. **The Presbytery of Nassau** consists of twenty-eight ministers, twenty-nine churches and has under its care one candidate.

Ministers received:

October 3, 1911, Rev. Robert Bramfitt from the Presbytery of Columbia; Rev. David Wills, Jr., D.D., from the Presbytery of Syracuse;

December 4, Rev. Ferdinand V. D. Garretson from the Presbytery of ;

April 9, 1912, Rev. Harry S. Dunning from the Presbytery of Nassau.

Candidate taken under care of Presbytery:

October 3, 1911, Paul Wagner.

Pastoral relations dissolved:

May 20, 1912, between Rev. Robert G. Leetch and the Sage Memorial Church of Far Rockaway.

Ordination:

July 26, 1912, Joel B. Hayden.

Installations:

October 12, 1911, Rev. David Wills, Jr., D.D., over the Church at Astoria;

October 19, Rev. Robert Bramfitt over the Church at Whitestone;

April 26, 1912, Rev. Harry S. Dunning over the Church at Oyster Bay.

Minister dismissed:

April 9, 1912, Rev. George T. Eddy to the Presbytery of .

Deceased:

November 10, 1911, Rev. Alexander G. Russell.

Miscellaneous:

December 4, 1911, Rev. Robert D. Merrill elected Stated Clerk in place of Rev. A. G. Russell deceased.

XVIII. **The Presbytery of New York** consists of one hundred and eighty-six ministers, fifty-seven churches, three licentiates and twenty-seven candidates.

Ministers received:

November 13, 1911, Rev. Charles W. Welch from the Presbytery of Hopewell-Madison; Rev. Graham C. Hunter from the Presbytery of Cheyenne;

January 8, 1912, Rev. Richard S. Campbell from the Presbytery of Long Island; Rev. Charles E. Blanchard from the Presbytery of Detroit; Rev. Wm. C. Stinson, D.D., from the New York Classis of the Reformed Church of America;

April 8, Rev. Wm. A. Bartlett, D.D., from the Presbytery of Washington;

June 10, Rev. A. M. Lewis from the Presbytery of Augusta; Rev. Johnathan C. Day, D.D., from the Presbytery of Huntingdon; Rev. Wm. R. Lawton from the Presbytery of Brooklyn; Rev. Andrew P. Yvanyshyn from the Presbytery of Brazos; Rev. Robert Bruce Clark, D.D., from the Presbytery of Hudson; Rev. George E. Bevans from the Presbytery of Brooklyn.

September 30, Rev. D. Ernest McCurry from the Westchester Classis of the Dutch Reformed Church.

Candidates taken under care of Presbytery:

January 8, 1912, John J. Romolo;

April 8, Tertius Van Dyke, Kenneth B. Wells, Bayard Hodge, Cirino Scappellato, John Dezso;
September 30, Robert C. Pitzer, Joie Luis Santiago, Nicholas Varkonyi.

Licentiates received:
April 8, 1912, W. Fletcher Daum from the Presbytery of West Jersey;
September 30, Seth C. Craig from the Presbytery of Chicago.

Ordinations:
April 14, 1912, W. Fletcher Daum as an evangelist; Warren Elsing as an evangelist; Frank Hamilton as an evangelist;
May 8, Oliver C. Weist as an evangelist;
May 19, Kenneth Dexter Miller as an evangelist.

Installation:
April 14, 1912, Rev. Frederick D. Niedermeyer over Adams Memorial Church.

Ministers dismissed:
October 2, 1911, Rev. Ernest F. Hall to the Presbytery of San Francisco;
November 13, Rev. Ashmun C. Salley to the Presbytery of South Brazil;
January 8, 1912, Rev. Wm. W. Ketchum to the Classis of New York, Ref. Ch.; Rev. George H. Smyth to the Presbytery of Westchester:
April 8, Rev. Harry S. Dunning to the Presbytery of Nassau;
June 10, Rev. Lowrie D. Cory to the Presbytery of French Broad; Rev. Warren Elsing to the Presbytery of El Paso; Rev. Vaclav P. Backora to Presbytery of Logansport; Rev. John Bodrug to the Presbytery of Winnipeg, Canadian Church;
September 30, Rev. Joseph W. Miller to the Presbytery of New Brunswick.

Candidates transferred:
April 29, 1912, Kenneth B. Wells to the Presbytery of Syracuse;
August 27, Theodore P. Baretti to the Presbytery of Elizabeth.

Licentiate dismissed:
September 24, 1912, Basil D. Hall to the Oneida, Chenango and Delaware Congregational Association.

Ministers deceased:
December 14, 1911, Rev. Nathaniel McConaughy at New York, age 87;
December 19, Rev. Charles J. Young, D.D., at New York, age 70;
May 13, 1912, Henri Grandlienard at New York, age 70;
May 30, Rev. J. Ford Sutton, D.D., at New York, age 86;
July 20, Rev. Frederick E. Shearer, D.D., at New York, age 74;
August 2, Rev. Samuel Macauley Jackson, D.D., LL.D., at New York, age 61;
August 25, Rev. Henry B. Elliot, D.D., at Port Jefferson, N. Y., age 89.

Candidates licensed:
April 8, 1912, A. F. White Benjamin, Samuel Glover Dunseath, Warren Elsing, Frank Hamilton, Basil D. Hall, Kenneth D. Miller, Oliver C. Weist.

Minister dropped from roll:
June 10, 1912, Rev. Willard F. Ottarson.

Name of Church changed:
February 5, 1912, Fourth Avenue Church changed to Broadway Church.

XIX. **The Presbytery of Niagara** consists of twenty-three ministers, twenty-four churches, and has under its care one candidate.

Ministers received:

October 5, 1911, Rev. D. W. M. McClure from the Presbytery of Carlisle;

April 15, 1912, Rev. Willis P. Hume from the Presbytery of Genesee;

September 23, Rev. Peter Bissell from the Presbytery of Logansport; Rev. George C. Noetling from the Presbytery of Genesee.

Candidate taken under care of Presbytery:

September 23, F. Di Gianome.

Pastoral relations dissolved:

January 15, 1912, between Rev. George C. Frost and the Holley Church;

April 15,between Rev. Peter A. Macdonald and the North Tonawanda Church;

June 4, between Rev. John C. Bromley and the Wrights Corners Church;

July 18, between Rev. Darwin F. Pickard and the Church at Albion.

Ordination:

October 13, 1911, John C. Bromley.

Installations:

October 5, 1911, Rev. D. W. M. McClure over the third Church, Niagara Falls;

October 11, Rev. John C. Bromley over the Church at Wrights Corners;

April 25, 1912, Rev. Willis P. Hume over the Third Church, North Tonawanda.

Ministers dismissed:

January 15, 1912, Rev. George C. Frost to the Utica Presbytery;

April 15, Rev. Peter A. Macdonald to the Presbytery of Albany; Rev. William Excell to the Presbytery of St. Lawrence.

June 4, Rev. Henry F. Ellinwood to the Presbytery of Fayetteville, N. Carolina; Rev. John C. Bromley to the Presbytery of Indiana;

July 18, Rev. Darwin F. Pickard to the Presbytery of St. Lawrence;

September 23, Rev. James S. Root to the Presbytery of Rochester; Rev. Rudolph C. Stoll to the Presbytery of Mahoning; Rev. Charles G. Mitchell to the Presbytery of Blairsville.

XX. **The Presbytery of North Laos** consists of nineteen ministers, twenty-one churches and has under its care one licentiate.

XXI. **The Presbytery of North River** consists of forty-four ministers, thirty churches and has under its care, one licentiate and two candidates.

Ministers received:

January 8, 1912, Rev. Charles W. Dane, D.D., from the Presbytery of Boston; Rev. Wallace W. Gushee from the Presbytery of Steuben;

September 30, Rev. John J. Louderbough from the Presbytery of West Jersey.

Licentiate received:

April 16, 1912, Wallace H. Carver from the Presbytery of New Brunswick.

Candidate licensed:

October 1, 1912, Arthur Worthington.

Pastoral relations dissolved:

June 17, 1912, between Rev. Jeremiah Searle, D.D., and Calvary Church, Newburgh;

September 30, between Rev. John A. Terhune and the Church at Millerton.
Ordinations:
June 5, 1912, Wallace H. Carver;
June 26, Remsen Du Bois Bird.
Installations:
April 24, Rev. Wallace W. Gushee over Pleasant Plain Church.
June 5, 1912, Rev. Wallace H. Carver over the Matteawan Church;
Dismissions:
April 15, 1912, Rev. Samuel K. Piercy to the Presbytery of Crawfordsville;
Rev. Frederick B. Limerick to the Presbytery of Pittsburgh;
June 17, Rev. Edward I. Campbell to the Presbytery of Manila, P. I.
Deceased:
November 21, 1911, Rev. C. H. Schwenke at Matteawan, N. Y., aged 46;
July 31, 1912, Rev. Jeremiah Searle, D.D., at Newburgh, N. Y., aged 76.

XXII. **The Presbytery of Otsego** consists of thirty-two ministers, thirty-one churches and has under its care one licentiate and one candidate.
Ministers received:
October 8, 1911, Rev. William D. Jones from the Presbytery of Rochester;
October 10, Rev. J. Clinton Worden from the Reformed Church;
October 16, Rev. Howell Davies from the Presbytery of Cayuga;
September 16, 1912, Rev. Robert Hughes from the Presbytery of St. Lawrence;
September 17, Rev. Thomas Turnbull from the Presbytery of Athens.
Candidate taken under care of Presbytery:
April 18, 1911, Devello Haynes.
Candidate licensed:
April 16, 1912, Homer Evans.
Pastoral relations dissolved:
April 16, 1912, between Rev. Frank H. Seeley, D.D., and the Second Church of Delhi; between Rev. Alonzo Shafer and Middlefield Centre; between Rev. J. Clinton Worden and the Laurens Church;
September 17, between Rev. Isaac H. Polhemus and Unadilla Church.
Installations:
October 16, 1911, Rev. Alpheus P. Meeker over the Otego Church;
October 24, Rev. J. Clinton Worden over the Laurens Church;
December 19, Rev. A. M. Forrester over Delhi First Church.
Ministers dismissed:
April 15, 1912, Rev. Alonzo Shafer to the Presbytery of Binghamton;
September 16, Rev. John R. Fraser to the Presbytery of Steuben.
Candidate transferred:
July 29, 1912, Homer Evans to the Presbytery of Troy.

XXIII. **The Presbytery of Porto Rico** consists of fourteen ministers, twenty-nine churches and has under its care one licentiate, twenty-three candidates and twenty native helpers.
Candidates taken under care of Presbytery:
April 10, 1912, Emiliano Sepulveda, Felipe Toro.

Ordination:
September 11, 1912, Miguel Martinez, Emilio Castillo.
Minister dismissed:
August 5, 1912, Rev. W. Frank Gloeckner to the Presbytery of Southern Oregon.
Church enrolled:
September 11, 1912, Montana.

XXIV. **The Presbytery of Rochester** consists of sixty-four ministers and fifty-one churches and has under its care four candidates.
Ministers received:
March 18, 1912, Rev. Arthur Bell Herr, from the Presbytery of Lackawanna; Rev. Albert E. Herrick, from the Presbytery of Buffalo; Rev. John Pons, from the Presbytery of Brooklyn;
April 8, Rev. Robert Wells Veach, D.D., from the Presbytery of Brooklyn;
September 24, Rev. Frank S. Swan, M.D., from the Presbytery of Steuben; Rev. Oscar D. Brownback, from the Presbytery of Wellsboro; Rev. J. Howard Nichols, from the Presbytery of Steuben.
Candidates taken under care of Presbytery:
April 8, 1912, Charles W. Copeman;
September 23, Clinton F. Criswell.
Pastoral relations dissolved:
December 12, 1911, between Rev. Herbert Booth Smith and the North Church, Rochester;
May 13, 1912, between Rev. William A. Hallock and the Honeoye Falls Church;
June 17, between Rev. Harvey Clements and St. Peter's Church, Rochester;
July 15, between Rev. Frank W. Moore and the Brockport Church;
August 19, between Rev. George H. Fickes and Grace Church, Rochester.
Installations:
March 27, 1912, Rev. Arthur B. Herr, over the Pittsford Church;
June 4, Rev. Robert W. Veach, D.D., over the North Church, Rochester.
Ministers dismissed:
April 9, 1912, Rev. George D. Miller, D.D., to the Presbytery of Genesee;
May 13, Rev. William A. Hallock, to the Presbytery of Lyons; Rev. Charles J. Howell, to the Presbytery of Utica;
September 9, Rev. Alnon C. Dodge, to the Presbytery of Newton;
September 23, Rev. Hiram H. Kellogg, to the Presbytery of Geneva; Rev. Robert Higginbotham, to the Presbytery of Buffalo.
Church enrolled:
June 30, 1912, Dewey Avenue Church, Rochester.
Deceased:
December 26, 1912, Rev. George Strasenburgh, M.D.
February 10, Rev. Charles W. McCarthy.

XXV. **The Presbytery of St. Lawrence** consists of thirty-seven ministers, thirty-five churches and has under its care five candidates.

Ministers received:

April 16, 1912, Rev. Curtin G. Roop from the Presbytery of Binghamton; Rev. John J. Cameron from the Presbytery of Albany; Rev. John F. Humphreys from the Presbytery of Cayuga; Rev. William Excell from the Presbytery of Niagara; Rev. Harvey E. Kilmer from the Classis of East Ohio, of the Reformed Church; Rev. James H. Keeling, Jr., from the Black River Congregational Association;

October 1, Rev. Darwin F. Pickard from the Presbytery of Niagara.

Licentiate received:

October 8, 1912, Joseph Kerr from the Presbytery of Boston.

Candidate taken under the care of Presbytery:

April 16, 1912, Harry F. Smith.

Pastoral relations dissolved:

February 25, 1912, Rev. Andrew M. Brodie and the First Church, Watertown;

May 10, Rev. Willard F. Randolph and the Church at Carthage;

May 20, Rev. Walter Foss and the Church at Adams;

July 10, Rev. Robert Hughes and the Church at Rossie.

Ordinations:

April 16, 1912, John Manley Spencer;

October 8, Joseph Kerr.

Installations:

April 25, 1912, Rev. Curtin G. Roop over the Canton Church;

May 14, Rev. Harvey E. Kilmer over the Dexter Church;

October 8, Rev. Joseph Kerr over the Adams Church.

Ministers dismissed:

February 25, 1912, Rev. Andrew Melrose Brodie, D.D., to the Presbytery of Wichita;

May 31, Rev. Henry Didama Smith to the Presbytery of Binghamton;

July 10, Rev. Robert Hughes to the Presbytery of Otsego;

September 6, Rev. Willard F. Randolph to the Presbytery of Salt River;

October 1, Rev. John Manley Spencer to the Presbytery of Southern Oregon.

Deceased:

July 22, 1912, Rev. Elias B. Fisher at Savannah, N. Y., aged 71 years.

September 30, Rev. Orlando C. Barnes at Watertown, N. Y., aged 72 years, 8 months.

XXVI. **The Presbytery of Siam** consists of thirteen ministers, twelve churches and has under its care two licentiates and ten local evangelists.

XXVII. **The Presbytery of Steuben** consists of twenty-five ministers and twenty-six churches.

Ministers received:

April 16, 1912, Rev. Aaron C. Stuart from the Presbytery of Utica; Rev. Lyman C. Pettit from the Presbytery of Brooklyn;

September 17, Rev. William H. Simmons from the Presbytery of Lansing; Rev. John R. Frazer from the Presbytery of Otsego.

Candidate taken under care of Presbytery:

April 16, 1912, Walter S. Davison.

Licentiate received:

April 16, 1912, Leo A. Gates.

Candidate licensed:

April 16, 1912, Walter S. Davison.

Pastoral relations dissolved:

December 19, 1911, between Rev. Evan R. Evans and the Church at Atlanta;

January 22, 1912, between Rev. Birchard F. Brundage and the Church at Cuba;

March 21, 1912, between Rev. Frank E. Van Wie and the Church at Plattsburg;

April 16, between Rev. Daniel Redmond and the Church at Avoca; between Rev. Lindley C. Rutter and the Church at Arkport;

May 9, between Rev. W. F. Berger and the Church at Cohocton;

September 17, between Rev. R. R. Watkins and the Church at Campbell.

Ordinations:

May 24, 1912, Leo A. Gates at Cuba;

June 6, Walter S. Davison at Bath.

Installations:

October 13, 1911, Rev. H. B. Williams at Andover;

May 6, 1912, Rev. Aaron C. Stuart at Almond;

May 24, Rev. Lee A. Gates at Cuba;

June 6, Rev. Walter S. Davison at Bath;

June 17, Rev. Lyman C. Pettit, Westminster Church, Hornell.

Ministers dismissed:

October 13, 1911, Rev. Wallace W. Gushee to the Presbytery of North River;

December 19, Rev. Evan R. Evans to the Presbytery of Cayuga;

January 22, 1912, Rev. Birchard F. Brundage to the Presbytery of Muncie;

March 21, Rev. Frank E. Van Wie to the Presbytery of Lackawanna;

April 16, Rev. H. G. Margetts to the Presbytery of Binghamton; Rev. Frank S. Swan to the Presbytery of Rochester;

May 9, Rev. Wm. F. Berger to the Presbytery of Albany;

September 17, Rev. Lindley C. Rutter to the Presbytery of Northumberland; Rev. J. Howard Nichols to the Presbytery of Rochester.

Deceased:

October 5, 1911, Rev. J. Wilson Brainard, aged 49 years at Hornell.

Change in name of Stated Clerk:

On March 21, 1912, Rev. John Chester Ball was elected Stated Clerk in the place of Rev. Frank E. Van Wie resigned.

XXVIII. **The Presbytery of Syracuse** consists of forty-one ministers, forty-four churches, and has under its care five candidates.

Ministers received:

June 3, 1912, Rev. A. Wilber Taylor, Ph.D., from the Central Association of Congregational Churches in the State of New York;
June 3, Rev. Borden A. Matzen from the Troy Conference of the Methodist Episcopal Church;
Candidates taken under care of Presbytery:
December 11, 1911, Frank Pearson Mackenzie:
April 9, 1912, Willis H. Reals;
April 30, Kenneth B. Welles.
Licentiate received:
June 3, 1912, C. Lansing Seymour from the Presbytery of Buffalo.
Pastoral relations dissolved:
March 8, 1912, between Rev. Oscar E. Beckes and the Church of Manlius;
April 9, between Rev. Isaac O. Best and the Church of Otisco; between Rev. George M. Rowland and the Church of Whitelaw;
September 17, between Rev. Murray Shipley Howland and the South Church of Syracuse.
Ordinations:
April 30, 1912, Harry Vary Bonner as Evangelist at LaFayette;
June 10, C. Lansing Seymour as pastor at Oswego;
June 18, Kenneth B. Welles as pastor at Manlius.
Installations:
October 4, 1911, Rev. Herbert E. Andrews over the Church of Collamer;
June 10, 1912, Rev. C. Lansing Seymour over the First Church of Oswego;
June 18, Rev. Kenneth B. Welles over the Church of Manlius.
Ministers dismissed:
March 8, 1912, Rev. Oscar E. Beckes to the Classis of Montgomery Reformed Church;
June 3, Rev. Alfred Roy Ehman to the Presbytery of Morris and Orange; Rev. Isaac O. Best to the Presbytery of Albany;
September 17, Rev. Murray Shipley Howland to the Presbytery of Buffalo.
Churches enrolled:
June 24, 1912, Quality Hill.
Minister deceased:
June 14, 1912, Rev. John E. Beecher at Onondaga Valley, N. Y., aged 75.

XXIX. **The Presbytery of Troy** consists of thirty-nine ministers, thirty-nine churches and has under its care two candidates.
Ministers received:
February 12, 1912, Rev. Adelbert P. Higley, from the Presbytery of Springfield;
June 18, Rev. George S. Allan, from the Presbytery of Albany.
Ministers dismissed:
October 23, 1911, Rev. Thomas J. Kirkwood to the Presbytery of Columbia; Rev. Bruce W. Cronmiller to the Hampton Congregational Association of Ministers;
November 14, Rev. Herman L. Meyer to the Presbytery of Bismarck;

March 31, 1912, Rev. John R. Ellis to the Presbytery of Indianapolis;
June 6, Rev. John Neil Robertson to the Presbytery of Jersey City.
Licentiates received:
June 6, 1912, James T. Venneklasen from the Classis of Holland;
September 16, Homer C. Evans from the Presbytery of Otsego.
Ordinations:
November 14, 1911, Herman L. Meyer;
June 18, 1912, James T. Venneklasen;
September 17, Homer C. Evans.
Pastoral relations dissolved:
October 29, 1911, between Rev. Thomas J. Kirkwood and the Church at Johnsonville;
November 1, between Rev. Bruce W. Cronmiller and the Schoonmaker Memorial Church of Stillwater;
March 31, 1912, between Rev. John R. Ellis and the Church at Fort Edward.
Installations:
November 14, 1911, Rev. Merton S. Fales over the Church at Cambridge;
February 13, 1912, Rev. Adelbert P. Higley over the First Presbyteran Church of Troy;
June 18, Rev. James T. Venneklasen over the Schoonmaker Memorial Church of Stillwater;
September 17, Rev. Homer C. Evans over the Park Presbyterian Church of Troy.

XXX. **The Presbytery of Utica** consists of forty-nine ministers, forty-four churches, and has under its care one licentiate and six candidates.
Ministers received:
April 9, 1912, Rev. George C. Frost from the Presbytery of Niagara;
May 16, Rev. Charles J. Howell from the Presbytery of Rochester;
October 1, Rev. John W. Dennis from the Presbytery of Albany.
Candidates taken under care of Presbytery:
April 9, 1912, George H. Allen, Jr.;
October 1, Charles A. Hawley.
Candidates licensed:
April 9, 1912, George H. Allen, Jr.;
October 1, Julius Prochman.
Pastoral relations dissolved:
February 4, 1912, between the Rev. Aaron C. Stuart and the Church at Verona;
October 1, between the Rev. Elmer J. Stuart and the "Cochrane Memorial Church," Oneida Castle.
Installation:
April 17, 1912, The Rev. George C. Frost over the "Waterbury Memorial Church," Oriskany.
Ministers dismissed:
January 22, 1912, Rev. Aaron C. Stuart to the Presbytery of Steuben;
May 6, Rev. Henry C. Nation to the Presbytery of San Francisco;

May 21, Rev. Charles S. Richardson, D.D., to the Presbytery of Chester;
October 1, Rev. Elmer J. Stuart to the Presbytery of Steuben; Rev. Paul R. Abbott to the Presbytery of Shantung.

Ministers deceased:

February 21, 1912, Rev. Wilson B. Parmelee, D.D., at Dayton, Ohio, in the 80th year of his age;
May 20, Rev. Thomas B. Hudson, D.D., at Skaneateles, N. Y., in the 86 year of his age.

XXXI. **The Presbytery of Westchester** consists of sixty-five ministers, thirty-three churches, and has under its care two local evangelists, one licentiate and eight candidates.

Ministers received:

October 30, 1911, Rev. William Sinclair from the Presbytery of Ceylon;
January 16, 1912, Rev. George H. Smyth from the Presbytery of New York; Rev. Frank M. Carson, D.D., from the Presbytery of Chicago;
April 16, the Rev. Leroy W. Warren from the Presbytery of Riverside;
June 18, the Rev. Ira W. Barnett from the Presbytery of Kalamazoo;
October 7, the Rev. Irving E. White, certificate returned.

Candidates taken under the care of Presbytery:

October 3, 1911, Umberto Berardelli;
April 16, 1912, Rerio Venturini and Jay Knox.

Candidate licensed:

April 16, 1912, William Norman Courtice.

Local evangelist licensed:

April 16, Ward W. Adair.

Pastoral relations dissolved:

August 25, between the Rev. James Packard Gillespie and the Yorktown Church;
October 15, between the Rev. Benjamin T. Marshall and the New Rochelle Church.

Installations:

February 6, 1912, the Rev. Frank M. Carson, D.D., over the First Church, Greenwich;
February 29, the Rev. George H. Smyth over the Pleasantville Church;
July 9, the Rev. Ira W. Barnett over the Port Chester Church.

Ministers dismissed:

October 7, 1912, the Rev. Leroy W. Warren to the Presbytery of Freeport and the Rev. Albert A. Marquardt to the Eastern Colorado Association of Congregational Ministers.

Ministers set off by the General Assembly to form the new Presbytery of Connecticut Valley:

May 23, 1912, Rev. Frederick A. M. Brown, D.D., Rev. Carlos Martyn, D.D., Rev. Joseph C. Wyckoff, Rev. Howard Agnew, Johnston, D.D., Rev. Horace T. Chadsey, Rev. Frank M. Carson, D.D., Rev. William S. Voorhies, D.D., Rev. Frank Duncan Smith, Rev. John F. Johnstone, Ph.D., and the Rev. John McLaren Richardson.

Churches set off by the General Assembly to form the new Presbytery of Connecticut Valley:

May 23, 1912, Bridgeport First, Darien, Greenwich First, Hartford, Holyoke First, New Haven Benedict Memorial, Sound Beach First, Springfield First, Stamford First, and Thompsonville.

Ministers deceased:

November 8, 1911, at Patterson, N. Y., the Rev. Homer S. Newcomb, aged 81 years;

January 15, 1912, at Williamstown, Mass., the Rev. Richard P. H. Vail, D.D., aged 68 years.

April 25, at Seoul, Korea, the Rev. George William Knox, D.D., LL.D., aged 59 years;

May 25, at Danbury, Conn., the Rev. Seneca McNeil Keeler, aged 76 years.

SUMMARY

Ministers	1284	Licentiates and Local Evangelists	60
Churches	960	Candidates	114

II. CHANGES IN PRESBYTERIES

Hudson: Elder Frederick B. Post, Treasurer.
Nassau: Rev. Robert D. Merrill, Stated Clerk.
Niagara: Rev. Daniel M. Geddes, Stated Clerk.
Steuben: Rev. John C. Ball, Stated Clerk.

III. WOMAN'S COMMITTEE ON HOME MISSIONS

Presbytery of Albany—Mrs. Henry T. McEwen, Mrs. Lucy C. Lester, Mrs. Isaac V. W. Grant, Mrs. William J. Milne, Mrs. A. R. Olney, Miss Mary Greene, Mrs. E. C. Lawrence, Mrs. A. S. Brandow.

Binghamton—Mrs. Howard Elmer, Mrs. J. J. Lawrence, Mrs. H. A. Clark, Mrs. Laura Fish, Mrs. Walter Crambie.

Brooklyn—Mrs. Wm. A. Grier, Mrs. James M. Ham, Mrs. L. B. Warner.

Buffalo—Mrs. John G. Bryant, Mrs. Fred K. Eaton, Mrs. Alfred Haines, Mrs. Louis M. Kimball, Mrs. William H. Walker, Miss Kate E. Putnam, Mrs. Charles H. Seymour, Mrs. Sidney McDougall.

Cayuga—Mrs. Ezra A. Huntington, Mrs. James Seymour, Mrs. R. B. Welch, Mrs. Henry G. Wise, Mrs. J. S. Manro, Mrs. A. M. Dulles.

Champlain—Mrs. James Cavenaugh, Mrs. F. W. Loveless, Mrs. Grant Mead, Mrs. Mary Lincoln, Mrs. E. E. Wheeler.

Chemung—Mrs. Courtland E. Carrier, Mrs. R. H. Evans, Mrs. George J. Magee, Miss M. E. Norton, Mrs. Bentley.

Columbia—Mrs. S. F. Henderson, Mrs. Truman Johnson, Mrs. George C. Yeisley.

Genesee—Mrs. O. L. C. Arnold, Mrs. W. E. Prentice.

Geneva—Mrs. Anna Herendeen, Mrs. Thompson C. Maxwell, Mrs. B. F. Prichard, Mrs. Charles Lester.

Hudson—Mrs. George H. Bonsall, Mrs. Mary S. Marsh, Mrs. Francis S. Haines, Mrs. Alexander Thompson.

Long Island—Miss Sara J. Adams, Miss May H. Howell, Mrs. Epher Whitaker, Mrs. Emily C. Hedges.

Lyons—Mrs. S. S. Peirson, Mrs. Phoebe A. Vary, Miss Bedortha B. Ryerson.

Nassau—Mrs. John H. Prall, Mrs. Theo. D. Smith, Miss Amelia Blydenburgh.

New York—Mrs. Silas B. Brownell, Mrs. Henry Cole Smith, Mrs. John Sinclair, Mrs. Kiliaen Van Rensselaer, Mrs. James Yereance, Mrs. James M. Gifford, Mrs. James E. Ware, Mrs. Seymour M. Ballard.

Niagara—Mrs. Daniel Clark, Mrs. Claudius L. Hoag, Mrs. Robert Norton

North River—Mrs. Morgan Carpenter, Mrs. LeRoy C. Cooley, Mrs. Frederick E. Stockwell.

Otsego—Mrs. W. H. Wilson, Mrs. F. H. Watkins, Mrs. C. A. Hovey.

Rochester—Mrs. Edward Bristol, Mrs. Julia M. Davis, Mrs. E. A. Webster, Miss A. C. Barton, Mrs. E. D. Chapin, Mrs. Bertram L. Search, Mrs. H. M. Gilt.

St. Lawrence—Mrs. H. L. Smith, Mrs. J. P. Bonney, Mrs. D. A. Ferguson, Mrs. Rufus L. Sisson.

Steuben—Mrs. Stanley C. Swift, Mrs. Russell M. Tuttle, Mrs. Francis A. Williams.

Syracuse—Mrs. Irving G. Vann, Mrs. Donald Dey, Mrs. Orson L. White, Mrs. James O. Bennett, Mrs. Lucius M. Kinne.

Troy—Mrs. William V. Baker, Mrs. Norman Cole, Mrs. Edward N. Dauchy, Miss Lucy H. Sherman, Mrs. Robert B. Stiles, Mrs. C. L. Wells, Mrs. William E. Marden, Miss May A. Philip, Mrs. Lewis W. Raymond, Mrs. H. J. McCune.

Utica—Mrs. Anna L. Greenman, Mrs. L. T. Sherrill, Mrs. H. H. Allen, Miss Isabel M. Terrett.

Westchester—Mrs. A. F. Avery, Mrs. James Gibson, Jr., Mrs. Thornton M. Niven, Mrs. George Sypher, Miss M. C. Foster, Mrs. A. C. McMillan.

IV. TRUSTEES OF SYNOD

President—Rev. Charles S. Lane.

Secretary—John T. D. Blackburn.

Treasurer—Edwin T. Hanford.

Terms expiring in 1913: Rev. David G. Wylie, D.D., Rev. A. Cameron Mac Kenzie, D.D., Rush Taggart, Thomas Dransfield.

Terms expiring in 1914: Rev. Anthony H. Evans, D.D., Rev. Charles S. Lane, Edwin T. Hanford, Sanford R. Knapp.

Terms expiring in 1915: Rev. John F. Carson, D.D., Rev. Francis S. Haines, William Thompson, Clarence G. Seward.

Ex-officio: Rev. Henry Ward, D.D., Rev. J. Wilford Jacks, D.D., Rev. Daniel A. Ferguson, D.D., John T. D. Blackburn.

By action of Synod, the Trustees are authorized and empowered to take and receive on behalf of the Synod of New York, and in its name, for religious, educational, benevolent or charitable purposes, such gifts, devises, bequests, grants or conveyances of real or personal estate, as in their judgment shall be

proper, and to make such applications and provisions as in their discretion they may deem advisable, for the purpose of carrying out and performing the trusts upon which such gifts, devises, bequests, grants or conveyances may be received.

FORM OF BEQUEST

I give and bequeath to the Synod of New York (of the Presbyterian Church in the United States of America), incorporated under the laws of the State of New York, the sum of dollars, to be held or expended by the trustees of said Synod, in conformity with the provisions of said Laws, and the By-laws of said Synod.

V. SUCCESSION OF MODERATORS

	Name.	Presbytery	Place
1882.	*Henry A. Nelson, D.D., *Convener*	Geneva	Utica
1882.	*Howard Crosby, D.D.	New York	Utica
1883.	James McLeod, D.D.	Buffalo	New York
1884.	*John McC. Holmes, D.D.	Albany	Buffalo
1885.	*L. Merrill Miller, D.D.	St. Lawrence	Troy
1886.	*Joseph E. Nassau, D.D.	Genesee	Elmira
1887.	*Charles C. Wallace, D.D	Boston	Auburn
1888.	*T. Ralston Smith, D.D	Buffalo	Syracuse
1889.	*Samuel Jessup, D.D.	Utica	Poughkeepsie
1890.	Andrew V. V. Raymond, D.D.	Albany	Lockport
1891.	Asa S. Fiske, D.D.	Cayuga	Watertown
1892.	*Levi Parsons, D.D	Rochester	Albany
1893.	*James Gardner, D.D.	Albany	Rochester
1894.	George C. Yeisley, D.D.	Columbia	New York
1895.	Howard Duffield, D.D.	New York	Binghamton
1896.	Ralph E. Prime, LL.D. (Elder)	Westchester	Brooklyn
1897.	*Joseph Gamble, D.D	Champlain	Utica
1898.	A. Cameron MacKenzie, D.D	Binghamton	Elmira
1899.	James H. Robinson, D.D.	Otsego	Troy
1900.	David G. Wylie, D.D.	New York	Geneva
1901.	William Waith, Ph.D	Buffalo	Buffalo
1902.	*William K. Hall, D.D.	North River	Albany
1903.	*William M. Johnson, D.D	Troy	Ithaca
1904.	Dana W. Bigelow, D.D.	Utica	Middletown
1905.	Isaac Jennings, D.D.	Chemung	Syracuse
1906.	Anthony H. Evans, D.D.	New York	Lockport
1907.	*Samuel W. Pratt, D.D	Steuben	Brooklyn
1908.	John F. Carson, D.D.	Brooklyn	Kingston
1909.	*Willis J. Beecher, D.D	Cayuga	Johnstown
1910.	James Robertson	St. Lawrence	Rochester
1911.	Martin D. Kneeland, D.D	Boston	Auburn
1912.	Henry Ward, D.D	Buffalo	Gouverneur

*Deceased.

VI. STANDING RULES

I

The annual meetings of Synod shall begin on the third Tuesday of October at half-past seven o'clock, P. M. The officers of Synod shall be a Moderator to be chosen at the beginning of each annual meeting; a Stated Clerk, a Permanent Clerk, and a Treasurer, each of whom shall be chosen for a term of five years, and such Temporary Clerks as shall be chosen at each annual meeting. In case of vacancy in the office of Stated Clerk, Permanent Clerk or Treasurer, which shall occur by reason of resignation, death, removal from the bounds of Synod, or from membership of the Presbytery or Church in the Synod, the Moderator, or if he be inaccessible, the last elected Moderator shall appoint, *ad interim*, a minister or elder to the vacant office, who shall hold the same until Synod shall fill the office. In case any officer of Synod shall by sickness, absence, or otherwise, be incapacitated from performance of the duties of his office, a minister or elder shall, in like manner, be appointed to perform the duties of the office until the incapacity shall end or until Synod shall take action.

II

The Moderator and the Stated and Permanent Clerks shall be a standing Committee to report, from year to year, on the place of the next meeting, which shall be designated prior to the adjournment, and a Committee of Arrangements shall be appointed, who shall provide suitable accommodations for the Synod and entertainment for its members, recommend the limits of the daily sessions, and propose arrangements for popular meetings.

The Stated Clerk of the Synod shall be a member of the Committee of Arrangements for every meeting of Synod. The first order of business, on the second day of the meeting of Synod, after the appointment of Committees and calling of the roll, shall be the hearing of and action upon reports of officers of Synod and of special Committees appointed at previous meetings of Synod.

III

The morning sessions of the Synod shall be opened with devotional services to be continued not less than half an hour.

IV

Each Presbytery shall, at its stated meeting next preceding the meeting of the Synod, and if possible, not later than two weeks before such meeting, elect the number of delegates to which it is entitled, together with an equal number of alternates as prescribed by the organic rule under which the Synod is constituted, namely:

"The Synod of New York shall be composed of equal delegations of Ministers and Ruling Elders from the several Presbyteries in the following proportion: Each Presbytery, the number of whose Ministers and Churches added together is not more than twenty, shall send one Minister and one Elder and so in like proportion for every twenty Ministers and Churches added together, or for

any remaining fraction thereof, not less than one-half: Provided that no Presbytery shall be entitled to send more than ten Ministers and ten Elders."

V

The Stated Clerk of each Presbytery, immediately after the election, shall send to the Stated Clerk of the Synod a certified list of the delegates and alternate delegates chosen by the Presbytery to represent it at the Synod. When alternate delegates appear in place of their principals, such delegates shall report in person to the Clerks of the Synod before their names shall be substituted upon the roll.

Duplicate lists of delegates and alternates shall be sent promptly by the Stated Clerks of the Presbyteries to the Chairman of the Committee of Arrangements.

VI

The Stated and Permanent Clerks shall have the privileges of the floor and the chairmen of the committees, appointed at a previous session to report to the Synod, shall be entitled to participate in debate when their reports are under consideration.

Ministers of other Synods, and of bodies in correspondence with the General Assembly, may be elected corresponding members, and the members nominating them shall report immediately to the Stated Clerk, in writing, the names of such ministers in full, their Synodical or equivalent ecclesiastical relations and their post office addresses.

VII

In case of the failure of the Moderator, the Annual Meeting shall be opened with a sermon by a Minister of the Synod designated by the committee of Arrangements.

VIII

A complete roll of the Ministers and Churches of each Presbytery, and a Statistical Report and History of its Acts and Changes for the year preceding, as required by the form of Government, Chap. X, Sec. 9, shall be sent by its Stated Clerk to the Stated Clerk of the Synod, as soon as practicable after the Fall Stated Meeting of the Presbytery; and the statistical reports shall be printed in the Appendix to the minutes.

IX

The following Standing Committees shall be appointed by the Moderator at every annual meeting:

1. Bills and Overtures.
2. Judicial Business.
3. Minutes of General Assembly.
4. Finance.
5. Leave of Absence.
6. To nominate Woman's Synodical Committee on Home Missions.
7. To nominate Trustees of the Synod.

8. On the Records of the several Presbyteries.

9. To collate the Reports on Presbyterial Records.

10. In every year of even number a Committee to nominate the Permanent Committees for the ensuing two years, as follows: I. Religious Education. II. Home Missions. III. Foreign Missions. IV. Education. V. Church Erection. VI. Ministerial Relief. VII. Missions to Freedmen. VIII. Aid for Colleges. IX. Sabbath Observance. X. Temperance. Such permanent committees to consist each of four ministers and three ruling elders.

X

In all cases not otherwise provided for by its own regulations, the Synod shall be governed in its proceedings by the General rules of Judicatories appended to the Form of Government, as amended by the General Assembly.

XI

All papers intended for the Synod or its Committees shall be delivered to the Stated Clerk, and reported by him before being referred.

XII

The Stated Clerk shall have authority to print in the minutes, abstracts of extended reports, excepting those portions which contain resolutions or recommendations adopted by the Synod.

XIII

To provide for the necessary expenses of the Synod, the several Presbyteries shall furnish annually, amounts proportioned to the number of their communicants, according to a rate per capita determined at the previous meetings of the Synod. And if no action has been taken, the rate shall be seven mills for each communicant.

These sums shall be due and payable to the Treasurer on the first of October, when the Synod's fiscal year shall terminate.

XIV

The Treasurer shall be authorized to pay the salaries and the traveling expenses of the Stated and Permanent Clerks in attending the sessions of the Synod; and all charges incurred under the standing orders or special resolutions of the Synod, upon the certificate of the Stated Clerk. His accounts and vouchers shall be presented at the annual meeting, and shall be audited by the Committee on Finance.

No appropriations shall be made from the Synodical funds without first being referred to the Committee on Finance, and reported upon by that committee. And all appropriations shall lapse if not called for before the close of the Synodical year.

XV

Vacancies occurring between the annual sessions of the Synod in any of its committees may be filled *ad interim* by the Moderator.

XVI

An Executive Commission shall be appointed of which the Moderator of the Synod shall be chairman ex-officio, one minister and one elder shall be appointed annually hereafter to serve for three years. The work of this Commission shall be along the lines of the Executive Commission of the General Assembly, as far as applicable to the work of our Synod.

XVII

The Minutes of the Synod shall be printed, under the direction of the Stated Clerk, as soon as practicable after the adjournment; and a copy shall be sent to every minister, to every elder on the roll, and to the Session of each vacant church, within the bounds, severally, of those Presbyteries whose apportionments for Synodical expenses have been paid.

VII. SUBSTANCE OF REPORT ON THE BOARD OF EDUCATION

Received too late for insertion in its appropriate place.

The question of ministerial supply and equipment still continues to be vital and fundamental.

The resources of the Church and its forces however large, must be managed and guided by picked and trained leaders.

Needy and urgent fields at home, with their widely diversified problems, the whole pagan world open and ripe for the Gospel, loud calls for aggressive evangelism everywhere, challenge the Church to larger activity today. But without efficient leadership, it will fail to occupy these opening fields.

When the Church is able to secure the right kind of men in sufficient numbers for the ministry, other questions of missions, evangelism, civic righteousness, social betterment, racial adjustment, in fact, all problems of Christian civilization shall have been at least well started toward solution.

The Church must awake to the vital nature of the questions involved in the securing and the training of her ministers.

The whole Church should realize that the responsibilities and the work of this Board are much larger and broader than at any time in the past; not only because all the problems confronting the Church are bigger and broader, but because of new and peculiar conditions which have arisen.

Through the aggressive and well directed efforts of the present able Secretaries of the Board, not only is the attention of possible candidates being directed to the claims and opportunities of the ministry, but the people of the Church are receiving fuller information as to the whole question of ministerial supply and training.

During the past three or four years an increasing number of the sons of the Church are giving back the response "Here am I, send me!"

Still, the number is far from adequate in view of the growth of the Church and the needs of the times.

In fifteen years our country's population has increased by millions, the membership of the Presbyterian Church has increaseed by tens of thousands, but our supply of ministers and missionaries has increased by only 168.

For a time the decline in the number of candidates was really alarming. Fifteen years ago the number was 1037. Then followed a rapid decrease until in 1902 the low water mark was reached, with only 572. Gradually the number has advanced until now we have 1205 young men preparing themselves for the Gospel ministry, in the home or foreign field.

The normal proportion of candidates to the membership of our Church is one to about 800 members. Today we have one candidate to about 1200 members, or but two-thirds of the normal supply.

In 1830, our Church had one candidate to every 24,000 of the population; in 1894 one to 60,000; and in 1912 one to 78,000.

The prospects in this direction are brighter just now than for several years past.

The pressing duty rests upon the Church to seek out the causes which have produced the decline in the number of candidates and with fidelity undertake as far as possible their removal.

Frankness compels the confession that too low a degree of spirituality in the Church lies not far from the root of the trouble.

Religion is less emphasized in the home life. Parents are not offering their sons on God's altar as in former days. It is no longer so generally regarded as the chief honor that can come to a home that a son should go out from it into the pulpit.

The tendency to substitute salvation of the body for salvation of the soul, the gospel of economics for the gospel of regeneration, this has had its bearing upon the question before us. While the Church must be in hearty sympathy with, and must ever lead in the work of social betterment, and while this phase of life affords the minister of today an enlarging field for service and leadership, still the Church wants just now more deep-visioned men who see beneath the surface of the mere humanities, the need of soul-transformation in order to world salvation.

Commercialism is everywhere offering its alluring prizes, and young men coveting these, find it easy to disregard the Divine Call to the less tempting work of the ministry.

Education is tending more and more toward technical specialization.

The comparatively small place which the ministry at present holds among college graduates, especially in our older East, is striking. The editor of a prominent daily in our State, commenting the other day upon this fact, said some things which the Church ought to hear. He said: "The professional distribution among college graduates of the present period is a marvel. Within a few years business and practical work careers have far outstripped the ministry among college men.

Originally founded to train for the ministry, Harvard's graduates are now only two per cent. clergymen. Yale furnishes only three per cent. Teaching, law and business have pushed the ministry to the wall.

Once, one-fourth of the graduates of Pennsylvania University were ministerial, now they number only one-fiftieth.

Firm denominational implantings founded Oberlin College, but the same yielding is recognized to other professions.

Of the 15,000 graduates at Michigan University, only 188 are clericals. It is also noted that other colleges and universities generally, recognize favorite professions for beyond the small clerical contributions.

The ministry has sunk to the lowest mark in the record of American history of two centuries and a half."

Whatever the average man of the world of today may think about the practicality of the work of the ministry, we still maintain that Daniel Webster was right when he said: "Where have the life giving waters of civilization ever sprung up, save in the track of the Christian ministry? I contend that no literary efforts, no adjudications, no constitutional discussions, nothing that has ever been done or said in favor of the great interest of universal man, has done this country more credit at home and abroad than our body of clergymen."

After all, the question of ministerial supply is not so much one of numbers as of quality.

The Church does not want men for leaders who would be easily allured by the glittering prizes of commercialism, nor men who look upon the ministry as merely one of the learned professions, but men who solemnly regard it as a divine ambassadorship higher than any other calling.

Present day conditions are likely to deter men of weaker type from entering the ministry. The changed conditions, with their larger demands, constitute a challenge such as has never before gone out, to men of ability, courage, faith and self-sacrificing spirit, to offer themselves for the King's ambassadorship.

For nearly 100 years the Board of Education has done a large service for the Church, the nation and the world. It is doing more today than ever before.

Besides its original function of furnishing financial assistance to young men who could not otherwise prepare for the pulpit, it is helping to solve the great problem of immigration, by providing scholarships and superintending the training of foreign speaking students in preparation for the ministry among their own peoples in our land. There are now 204 of these foreign speaking candidates.

For the past year it has been aiding medical missions students, eleven receiving the maximum amount of $150.00 each. This policy will be continued for it is both wise and just.

One of its most effective and wide-reaching activities, inaugurated in recent years, is its undertaking to provide for the spiritual watch-care of the thousands of Presbyterian students in State universities and non-denominational colleges within the bounds of the different Synods, with the exception of our own Synod of New York, which has undertaken to supply the religious needs of such students within its own boundaries.

This is a great work, vital to both Church and State. Without expressing criticism upon existing religious conditions in these institutions, it is enough to say that if these more than 16,000 Presbyterian students are to be conserved to the Church, the Church must take an active interest in their spiritual nurture while they pursue their education.

The Board, in co-operation with the several Synods, is now maintaining religious work in 15 State universities: Arkansas, California, Colorado, Illinois, Indiana, Iowa, Iowa State College, Kansas, Michigan, Nebraska, Ohio, Oklahoma, State College of Pennsylvania, Washington, Wisconsin.

By the co-operation of these Synods and the Board, endowments have been raised, of from $30,000 to $75,000 each, for maintaining regular student pastors at the universities, and in some instances, for building and maintaining Presbyterian chapels on the university campus.

Our own Synod, the largest and wealthiest in the Church, has thus far fallen far behind the western Synods in this particular. It is hopeful that under the able direction of our recently appointed committee, this important phase of our work will be more adequately cared for.

On the whole, the outlook before the Board of Education, is brighter than at any time for more than a decade.

Reports from many colleges and universities indicate a genuine awakening of interest in the call to the ministry. According to the latest returns, besides the enrolled candidates, there are at present, in academic and collegiate departments of our Presbyterian colleges, nearly 400 men looking forward to the life of a minister or a missionary.

Your committee would suggest that the pastors of this Synod give fuller information to the people of their churches concerning ministerial supply and training, in order that they may be led to give this cause a larger place in their consideration, their prayers and their financial support, which it deserves.

We would urge pastors, elders and teachers to present the claims of the sacred calling, upon the youth who is often asking himself "What shall I do with my life, where invest it so as to secure the largest and highest returns?"

The Board has asked that in all our churches a special Sunday be observed, within the year, to be known as "Vocation Day," when, in the preaching service, the Sunday School and Young Peoples' Societies, the Master's call for laborers, for the work of the ministry, shall be earnestly emphasized.

Believing the suggestion to be wise and timely, we recommend:

That, so far as practicable, "Vocation Day" be observed in all the churches of Synod, preferably on the Sunday immediately preceding the Day of Prayer for Colleges, which will be the second Sunday of February, 1913.

IX. NECROLOGY

Death has made unusual inroads upon the ranks of our clergy in this Synod during the past year, thirty of our prominent and worthy brethren having exchanged their earthly toil for the rest and the glories of the celestial sphere. There were eminent teachers of Theology, Rev. Willis J. Beecher, D.D., and Rev. George W. Knox, D.D., known and loved through the whole church.

Veterans in service as Rev. Messrs. Henry B. Elliott, D.D., Thomas B. Hudson, D.D., Jeremiah Searle, D.D., Charles W. MacCarthy, Nathaniel McConaughy, J. Ford Sutton, D.D., Wilson B. Parmelee, D.D., Orlando C. Barnes, J. McKnight Brayton, Seneca McN. Keeler, Frederick E. Shearer, D.D., Warren R. Cochrane, Homer S. Newcomb, John E. Beecher, George Strasenburg.

Active pastors at the height of their usefulness: Rev. Messrs. Charles J. Young, D.D., Henry Grandlienard, William Frazer, Benjamin E. Dinkhaut, Nathaniel R. Foster, David Junor, C. H. Schwenke, Matthew Gaffney, Alexander G. Russell. And others still who have labored well for the Church and its Master. Rev. Messrs. Richard P. H. Vail, D.D., Samuel M. Jackson, D.D., LL.D., George N. Karner and Elias B. Fisher.

Their lives have been characterized by zeal, fidelity and success and no doubt today are enjoying the riches of Divine grace in the blessed realms above.

X. PERMANENT COMMITTEES

I. Religious Education: *Ministers*—Frank B. Cowan, Asher B. Temple, William F. Skinner, J. Scott King; *Elders*—David Dempsey, Augustus Denniston, George B. Massey.

II. Home Missions: *Ministers*—Charles G. Ellis, James A. McWilliams, Douglas P. Birnie, Murray H. Gardner; *Elders*—John A. Murray, Henry Cole Smith, William B. Hills, D.D.S.

III. Foreign Missions: *Ministers:* Charles McKenzie, William H. Sybrandt, William H. Hopkins, William C. Spicer; *Elders*—John T. D. Blackburn, James W. McMartin, Paul Cook.

IV. Church Erection: *Ministers*—Frank M. Kerr, Samuel H. Seem, Charles E. Craven, George H. Feltus; *Elders*—J. Carl Schmuck, John H. Prall, Edwin W. Rowley.

V. Education: *Ministers:* R. Lew Williams, Gerard B. F. Hallock, George W. Warren, Theodore M. Carlisle; *Elders*—E. B. Russell, J. C. Fisher, A. P. Storrs.

VI. Ministerial Relief: *Elders*—Charles S. Butler, Edward W. Ibbotson, Edgar C. Leonard and Robert Cluett; *Ministers*—George C. Yeisley, Christopher G. Hazard, Henry A. Porter.

VII. Freedmen: *Ministers:* E. Van Dyke Wight, Clarence W. Dunham, John R. Mackay, William A. Byrd; *Elders*—LeRoy C. Cooley, V. A. D. Reed, Benjamin P. Wayne.

VIII. College Aid: *Ministers:* John C. Ball, Frederick W. Palmer, Allen Macy Dulles, A. Cameron MacKenzie; *Elders*—Rathbun J. Hunt, C. C. Swan, H. N. Daggett.

IX. Temperance: *Ministers*—William W. Weller, Jay T. Badgeley, Edwin H. Dickinson, John W. Ross; *Elders*—Lewis D. Collins, H. Osgood Holland, J. B. Scoville.

X. Lord's Day Observance: *Ministers*—William S. Hubbell, John F. Carson, William P. Stevenson, Arthur Newman; *Elders*—Henry W. Jessup, Frederick A. Booth, Silas D. Brownell.

XI. Executive Commission: *Ministers*—Henry Ward, William H. Hubbard, David G. Wylie, Geo. B. Stewart; *Elders*—William McCarrell, Rush Taggart, Edmund P. Platt.

XII. Synodical Missions: *Elders*—G. P. Conard, DeWitt C. Hurd, E. P. Platt, Rufus L. Sisson, E. C. Leonard, H. L. Smith; *Ministers*—Henry T. McEwen, James H. Robinson, Charles G. Ellis, George S. Webster, V. N. Yergin, George Fairlee.

XI. THE SYNOD OF NEW YORK.

	Presb's	Ministers	Licent's	Loc. Evan.	Candidates	Churches	Elders	Deacons	Added on Ex.	Added on Cer.	Restored	Dismissed	Susp. Roll	Deceased	Net Total	Bap. Conf.	Bap. Infants
SYNOD OF NEW YORK	31	1328	36	59	112	967	4718	1638	9777	6348	644	5501	5463	2787	213235	2917	5635
1. Albany		67				49	251	92	279	305	31	272	257	137	10,568	101	182
2. Binghamton		34				32	153	55	184	177	9	166	136	102	6366	101	66
3. Boston		69	1		8	41	203	67	627	408	64	259	354	99	8199	104	330
4. Brooklyn		101	1		13	48	305	239	1236	604	48	503	473	254	20,343	136	766
5. Buffalo		64	3		4	57	326	91	621	515	38	284	620	130	12,849	178	310
6. Cayuga		41	6		3	22	122	32	231	157	10	109	226	86	4 990	101	88
7. Champlain		15			1	21	51	15	167	50	11	49	60	34	2173	23	51
8. Chemung		24				21	91	17	88	72	12	52	92	54	3067	44	45
9. Chile		18	3	25	3	15	43	24	103	36	9	79	63	16	908	89	75
10. Columbia		18				19	53	8	36	31	1	25	10	27	1793	11	33
11. Eastern Persia		12				4			19						301		
12. Genesee		22	1		1	18	95	20	91	74	27	54	73	34	3657	43	48
13. Geneva		26			1	20	122	55	136	150	2	111	106	78	5388	55	73
14. Hudson		51		1	1	46	188	34	315	155	24	162	88	102	7262	122	219
15. Long Island		34	2		1	23	115	18	132	55	7	40	69	66	4067	44	61
16. Lyons		18				18	99	17	217	65	2	49	136	43	3355	85	62
17. Nassau		28	1		1	29	125	32	185	185	13	108	91	64	4027	43	179
18. New York		195	4		26	57	384	305	1561	989	51	1137	682	331	31,660	163	1009
19. Niagara		28				24	103	12	130	80	8	125	38	59	4199	45	78
20. North Laos		19	1			21	123	35	628	56	21	110	41	72	4412	385	470
21. North River		44	1	1	2	30	48	50	242	152	8	128	116	84	5881	65	149
22. Otsego		32		1	1	31	119	34	93	93	8	79	87	70	3684	38	34
23. Porto Rico		13	3	19	21	28	68	16	218	95	2	89	133	39	2619	201	92
24. Rochester		65			3	51	271	38	600	599	63	385	326	169	14,540	172	297
25. St. Lawrence		39			5	35	163	23	162	89	19	119	92	82	5263	36	108
26. Siam		13	2	10		12	19	2	98	8		4	45	10	721	113	17
27. Steuben		25	2			26	122	19	125	87	6	132	80	74	4489	62	48
28. Syracuse		44	1		4	43	220	74	244	206	91	199	432	97	7776	104	157
29. Troy		38		1	2	39	205	81	204	188	30	191	203	114	8377	67	115
30. Utica		52	1		5	44	207	35	271	191	18	188	94	125	8796	99	141
31. Westchester		79	2	2	6	43	224	98	534	467	11	293	240	135	11,505	87	332

XII. CHAIRMEN OF SPECIAL COMMITTEES

1. Arrangements—Rev. Allan Macy Dulles, D.D.
2. Place of Meeting in 1914—Rev. Henry Ward, D.D.
3. Presbyterian Brotherhood—Rev. Carl M. Scovel.
4. Students in Non Presbyterian Institutions—Rev. George B. Stewart, D.D.
5. Divorce and Remarriage—Elder Ralph E. Prime, LL.D.

XI. THE SYNOD OF NEW YORK.

S. S. Mem.	Home Miss.	Foreign Miss.	Education	Sab. Sch. Work	Church Erection	Relief Fund	Freedmen	Colleges	Temperance	General Assembly	Congregational	Miscellaneous
171,140	473,340	297,245	23,697	26,190	33,486	35,434	30,766	29,972	13,859	25,291.86	3,427,139	720,533
8898	15,521	14,075	731	984	557	999	838	948	421	1,274.28	151,135	9915
4949	10,123	4089	421	747	354	461	590	410	434	649.18	70,631	2011
7610	3984	3427	379	794	309	361	562	168	322	946.20	115,379	3866
20,491	53,619	26,301	1321	1669	3887	2134	2212	1366	2142	2,412.70	456,019	33,076
11,368	34,769	24,197	784	2030	3439	4410	3709	7722	514	1,541.00	240,796	71,577
3964	5489	6312	604	488	446	741	1109	486	391	575.64	79,350	3682
1549	2168	2567	129	327	66	215	305	69	29	344.15	25,411	1431
2280	1866	2437	130	263	87	186	139	88	207	346.48	32,260	2252
2121	447	14			110	44				493.05	34,184	735
1167	1926	1854	491	198	116	255	324	96	153	202.18	20,002	2329
368		79	6769								151	3738
3397	3262	3165	252	634	205	687	599	221	237	454.46	46,494	743
4176	4981	4857	649	1271	284	439	1219	737	337	595.55	66,184	7469
4777	6078	4552	453	1028	353	706	894	612	929	949.05	107,519	1882
3255	5199	4436	221	743	265	1225	781	197	377	527.02	79,385	2789
2908	2300	1705	82	164	78	144	197	72	248	388.80	26,481	859
3438	4563	2846	362	643	421	717	563	225	247	470.07	74,932	930
19,690	221187	112677	3500	6299	18,577	9314	4749	11,831	1388	4,034.00	754,706	424,119
4128	3273	2946	209	454	184	296	736	126	397	476.77	48,720	786
3914	1636		2606									
3937	6112	6243	244	824	313	676	898	274	423	843.50	78,133	1642
2891	2657	1835	193	441	165	314	339	122	324	402.61	39,760	1256
2126	397	35	15	7	9	1	4	5	1	230.85	2946	555
12,548	15,431	17,029	807	932	540	1411	3341	1183	1183	1,818.60	203,646	38,977
3860	7219	3337	255	526	213	380	657	250	156	569.22	52,944	2399
500	17	66	38	38	57						885	15
3308	2427	2751	124	238	130	381	412	146	458	445.80	44,022	1187
6739	9586	8681	372	493	292	2939	914	312	524	873.14	118,857	3836
5204	12,185	8722	303	651	795	1304	1419	361	90	1,059.36	117,367	3841
6777	12,453	10,278	428	953	419	815	876	455	355	889.89	93,570	81,502
8808	22,471	15,932	825	2357	815	3870	2380	1490	1572	1,478.31	245,290	11,134

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